Israel Redux:

OR THE

Restauration of *ISRAEL*,

Exhibited in Two short Treatises.

The First contains an Essay upon some probable grounds, that the present *Tartars* near the *Caspian* Sea, are the Posterity of the ten Tribes of *Israel*.

By *Giles Fletcher* LL. D.

The Second, a dissertation concerning their ancient and successive state, with some Scripture Evidences of their future Conversion, and Establishment in their own Land.

By *S. L.*

Isa. 11. 11.

The Lord shall set his hand again, the second time, to recover the remnant of his People &c, v. 12. *and shall assemble the Out-casts of* Israel, *and gather together the dispersed of* Judah *from the four Corners of the Earth.*

Jer. 33. 7.

I will cause the Captivity of Judah, *and the Captivity of* Israel *to return, and I will build them as at the first.*

LONDON,

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THE PREFACE, OR EPISTLE TO THE READER.

Pious Reader,

HAving obtained this Manuscript of Dr Fletcher's, from his Grand-son Mr. Phineas Fletcher, a Worthy Citizen of London, together with his kind leave to pass it into Publick Light; give me I pray, the liberty of a line or two to acquaint thee, that this Author was a faithful Agent for Q. Elizabeth of Famous Memory, at the Pallace of the great Czar of Moschovy, and hath given us some fruits of his inquisitive travels in a Book of the State Affairs and customs

of that large Dominion. Having alſo collected ſome Obſervations about the Tartars, *Confining upon thoſe Territories near the* Caſpian Sea, *compoſed this enſuing Tract, endeavouring by ſome probabilities to evince, that they may be the Poſterity of the* 10 *Tribes of* Iſrael, *antiently carried Captives by* Salmanaſſer *into the Northern Mountainous Crags of* Aſſyria *and* Media, *or at leaſt, that they are at this day mixed among thoſe Barbarous Nations, ingeniouſly leaving the full determination to farther and future inquiries of Merchants and Travellers, to be diſcuſſ'd and argu'd among the Learned. I ſhall not be bold to interpoſe any private conceptions, any further then that it ſeems to yield the beſt ſatisfaction in this point that I ever yet had the opportunity to peruſe, and therefore recommend to ſober and candid perſons a modeſt and kind reſentment of ſo modeſt and grave an Author, and till they can light their Candle at a brighter Lamp, be thankfully content to follow his Lanthorne among the* Caſpian Streights, *and the rigid Tops of* Schythian Cau-

caſus

caſus, *or elſe without noiſe to lye down in their home-ſleepy Cavernes,* till the Righteouſneſs of *Zion* ſhine forth as brightneſs, and the ſalvation thereof as a Lamp that burneth, *Not doubting but when the* Iſraelites *have finiſh'd their appointed times of diſperſion in that and other Lands of their further and remoter wandrings, and intermixtures, that they ſhall as certainly return to, as ever they went out of their Ancient Land,* For the Mouth of the Lord hath ſpoken it. *Iſa.* 62. 1.

To which purpoſe I have connexed a Diſſertation about their firſt Exile State, and their continuance in thoſe and ſome of the Adjacent Regions in ſuceeding Ages. The certainty of their return in Gods due time, after the deſtruction of Antichriſt to a very glorious eſtate both Spiritual and Temporal, to adore our bleſſed Lord the Crucified Meſſiah, *the King of Kings, and Lord of Lords, when the Tribes of that Land* ſhall look upon him whom they have pierced, and mourn as for an onely Son, and be in bitterneſs as for a Firſt- *Zach.* 12. 10. *Mat.* 24. 30. *Rev.* 1. 7.

Isa.60.15. 22. a First-born; *when the Lord shall make them an* eternal excellency, the joy of many Generations, when that people shall all be righteous, and shall inherit their Land for ever. The Lord will hasten it in his time. *Let us pray for* Israel, *as once that Church did for us*; We have Song 8.8. a Sister and she hath no breasts; *For alas they were cut off by the barbarous Heathen, that she may prove an* Amazon, *or like the Schythian Queen* Tomyris, *successful against all her enemies.* If *Zion* be a wall *rebuilt* v.9. *again*, let us build upon her a Pa- v.14. lace of Silver. If a Door, let's enclose her with Boards of Cedar. *Make haste O Beloved Saviour, unto both the Flocks of thy Companions, of* Israel *and the Nations, and be like a Roe or a young Hart upon the Mountains of Spices. So prays a humble and hearty wel-wisher to the brightness of* Israels *Rising*,

August 7. 1667. Samuel Lee.

THE

THE TARTARS OR, Ten Tribes.

By *Giles Fletcher*. LL. D.

That the Tartars *are the Ten Tribes, who were carried Captives, and transplanted by the* ASSYRIANS.

WHAT is become of those Ten Tribes, who were subdued and carried Captives by the *Assyrians*; and whether they live and hold together as a People apart, or by themselves, or are confused with other Nations, and where they are, is often questioned by Divines, but not re-

ſolved, for ought I know, with any reaſonable probability. That they have loſt their name, and the diſtinction of their Tribes, is more then probable; for that no Nation of the World are called *Iſrael*, and ſo divided by their Tribes at this day, as anciently they were called. Neither was there cauſe why the diſtinction of their Tribes ſhould be continued, ſeeing that the end for which this people are diſperſed by God himſelf, is fully paſſed, and accompliſhed long agoe.

For that men might know where to look for that bleſſed Seed, it pleaſed God to Elect one Nation of all the World, and out of that Nation one tribe or kindred, and out of that Tribe, one houſe or family, whereof the *Meſſias* ſhould be born, teaching in the Fleſh; who being now come, there is no cauſe why the diſtinction of their Tribes ſhould ſtill continue. Onely the *Jews* or Tribe of *Judah* retain their name, but are ſo commixed with that of *Benjamin*, as that they are, and long have been call-

ed by one name; ſo that neither the *Benjamites*, nor the *Jews* can tell of whether Tribe they came. But that theſe *Iſraelitiſh* ten Tribes are ſomewhere extant, and by Gods Providence, as a People kept intirely and inconfuſed with other Nations, is plain by this.

The 10 Tribes preſerved by God unconfuſed with other Nations.

For that they were not quite deſtroyed, no, nor diſpeopled, but onely captived and tranſplanted by the *Aſſyrians*; and becauſe all *Iſrael* (whereby is meant the whole Nation) ſhall be called *to the acknowledgment of Jeſus Chriſt* to be the *Meſſias*, ſo long expected, and yet refuſed by that People when he came.

Which General Calling cannot be true, except thoſe Tribes be ſtill continuing and ſomewhere extant in the World, to be conjoyned and re-united into one Nation, as once they were.

As for thoſe other 2 Tribes, to wit, of *Judah* and the other of *Benjamin*, which for their notable infidelity and contempt of Gods Son, are made a ſpectacle to the World,

and plagued by God with this ſo horrible a deſolation and diſperſion through the World, It is well known both where they are, and how they live, not diſtinguiſht by their Tribes, nor yet united into one Polity or Community amongſt themſelves, but diffuſed (though not confuſed) and diſperſed in ſmall numbers here and there, deprived of all, ſave their name, which they retain, and that rather for a reproach, than for an honor, and eſtimation in thoſe places where they live, that they may be known by other Nations to be that People, whom God hath puniſht and rejected for that ſin, in ſo rejecting the Son of God, but will receive and call again, for his own mercy and promiſe ſake. A thing exemplary to the World, as well of the rigour and ſeverity of Gods Juſtice, which he would have obſerved and marked by all, but eſpecially by the Chriſtian States wherein they live, leaſt for the like infidelity and contempt, they procure unto themſelves the like Judgment,

Rom. 11. 22.

ment; and alſo of that his infinite mercy in preſerving that People from commixture, and confuſion with other Nations; that the truth and certainty of his Word may ſo be known, when they ſhall be called to the publick knowledge and profeſſion of Jeſus Chriſt, as by his Apoſtle he hath foretold, and will perform in due time.

But theſe other Tribes, whereof we ſpeak, which were not maſſacred nor extirped, but tranſplanted by the *Aſſyrians*, where now they are; and how they have lived ever ſince, and whether they be a ſeveral People, or elſe commixed with other Nations, is no where mentioned either in Heathen or Sacred Story, for ought I know; yet is it not hard to find them out, if we enquire and ſeek for them, where it is likely that they are to be found, and truly the likelieſt place to find them in, is it not in, or near thoſe Colonies, where they were planted at the firſt?

And what I pray you, if we ſhould ſeek them among the *Tartars*, who are

are esteemed to be the most vile and barbarous Nation of all the World? you will say, perhaps, a thing unworthy and unbeseeming that great mercy of God, which he vouchsafed to that People, when they were yet his own peculiar; an holy Nation elected by God, out of all the Nations in the World; as if it could not stand with that most holy and perfect Justice, so to abase a wicked People, and so rebellious against their God, as were these *Israelites*, though he cast them down from the highest Heaven, to the lowest Center of dishonour, even *ad Tartaros*, whereby you know, in the Poets phrase, is meant the place of the damned souls, and Hell it self, in resemblance, as may be thought, of like disorder and confusion of both the places.

As for the conjecture of some Divines, that they are the People called *Alani*, it is not only an improbable, but a very absurd and gross Opinion. These *Alani*, as all men know, being a People not of

Asia,

Asia, but of *Europe*, by their other name called *Triballi*, and this passage and expedition through one Country into another, which was to be made through so many great Nations, both of the upper and lower *Asia*, being impossible, at least unlikely to be passed over by all Stories, which since have written in every Age. Onely I hear the same affirmed by that Learned *French*-man, *Philip Morney* Lord of *Plessey*, whom I name for honour's sake, as for his Learning, and Nobilitie, thrice Renowned; but not confirmed by any reason, save that which he draws from the Notation of the word; for that [*Tartar*] in the *Syrian* Tongue signifies [*Remnants*] or [*Remainders.*]

The Tartars, the 10 Tribes, or the Israelites.

But that the *Tartars* are the *Israelites*, who were transported into *Media*, and the other 2 adjoyning Countries, you shall hear such reasons as I observed, when I remained among the *Russes*, their next Neighbours, some years ago, which if they be not demonstrative,

tive, yet to me seem so probable, as that I my self am now perswaded, and fully settled in that Opinion, that they are the natural and true Off-spring and Posterity of those *Israelites*.

1. *From the Place.* My First Reason is, From the Place; the place whither they were transported by the *Assyrians*, and there planted; as is the manner of great Conquerors, when they aspire unto a great Monarchy, to abate the spirits of such a People as may be dangerous to their States, and likely otherwise to make revolt, as were the *Israelites*, who could not endure a firm Prince to 2 *Reg.* 17. break their strength by dividing them into many parts.

The Place, I say, where they were transplanted, were the Cities and Parts of *Media*, then a Province, and in subjection to the *Assyrians*, where they placed the greatest number, (as by the Story may be gathered) the rest in *Harak*, and by the River *Haborus*, whereof the one is part of *Chaldaran*, The other a River of *Mesopotamia*,

ſopotamia, with a Town adjoyning of the ſame name. The Country of *Media* (as it is deſcribed by Coſmographers, but more eſpecially by our Merchants and other Travellers, who have been there) lyeth about the *Caſpian* Seas, which the *Ruſſe* calls the *Bachualenſky*, and (by taking away the firſt ſyllable for ſhortneſs ſake, wherewith the *Sclavone* and the *Ruſſe* tongues are much delighted) *Chualenſky-More*. All which Country lying upon the North-eaſt, or Northern ſide of the *Caſpian*, and *Chualenſky* to the *Hibernian* and *Northern* Sea, which contains in it a large Territory by the deſcription of Coſmographers, and the report of ſuch as have been there, is now poſſeſſed and inhabited by the *Tartars*; and by the conſent of all Stories, which ſince have written of the *Aſſyrian* and *Perſian* Monarchy, have ſo continued ſince *Cyrus*'s time; who after he had obtained the Monarchy, did firſt invade thoſe *Scythian* Shepherds, or *Tartar* people, 200 years or thereabouts, af- Ptolomeus.

ter the *Israelites* deportation, who were grown by that time into a great and mighty people.

For we may not think, neither is it likely, that the *Assyrians*, who were the Monarchs of all the East, would place a conquered and captive People in the faireſt Cities of all *Media*, and pleaſanteſt places of that Country, which lye on the South and South-weſt part of the *Bachualensky*, or *Caſpian* Sea, which by the report of all ſtories, and Travellers who have been there, is one of the ſweeteſt and fertileſt Countrys of all the World, and beſt repleniſhed with all things neceſſary, and delightful, but in the remote and barren places of that Country, which were beyond the *Caſpian* Sea, upon the North and North-East Parts, where theſe *Tartar* People have had their dwelling and habitations ever ſince. As for thoſe other 2 Colonies of the *Israelites*, which were placed in *Harak* and *Habore*, they bordered both upon the *Medians*. So that all theſe Tribes might eaſily meet

and

and joyn together, when opportunity ſerves their turns, which happened unto them not long after, when all theſe Provinces of *Media*, *Chaldaran*, and *Meſopotamia*, with their Governous, *Merodack*, *Baladan* and *Dejoces*, by a deſertion fell away from the *Aſſyrians* in the 10th year of *Eſar-haddon*: And, that theſe Tribes did (not long after reunite themſelves, and joyn together in one Nation, as they were before, being induced partly by their own deſires, as diſdaining ever to live commixt with other people, and partly forced by the violence of the *Medians*, who expelled them thence, being but ſtrangers, and thruſt upon them by the *Aſſyrians*, ſhall appear plainly by that which followeth.

From the Appellation of the Tartar *Cities.*

A Second Reaſon is, From the names and appellations of their Cities and greater Towns, which are ſcituated upon the Eaſt and North-Eaſt ſide of the *Bachualensky*, or *Caſpian* Sea.

Theſe *Tartar* Cities which yet are extant, have many of them the

the ſame names, as had thoſe ancient Towns and Cities, which were inhabited by the *Iſraelites*, while they enjoyed their own Country. Their Metropolis or chief City (though now deformed with many Ruins) is *Samarchian*, which hath many Monuments of that Nation (as they report who have been there) where the great *Tamerlain*, who led about in a Golden Chain the Turkiſh Emperor called *Bajazet*, had his Seat and place of reſidence. And how little differing is *Samarchian* from *Samaria*, the chief City of theſe *Iſraelites*, and their Seat, and Chamber of their Kings? onely differing in termination, a thing uſual in proper names of Men or Cities, when they are pronounced in divers languages. For what differs the name of *Londres*, as it is termined by the *French*, from this of *London*; or the Town of *Antwerp*, from that of *Anverſe*; or *Edenborough*, from *Edenburgum?* The ſame difference may be obſerved in the proper names of men and women, both in

in the front and firſt ſylable, and termination of the name, For what conſonance hath *Maria*, or *Mariamne* with that *Miriam* of the *Hebrews?* or the *Engliſh James*, with the *Scottiſh Jamy*, with the *French Jaimes*, or the *Latine Jacob*? and yet theſe names are all one. They have beſides, the Mount *Tabor*, a great Town and well fenced with a ſtrong Fort, ſcituate upon a high Hill, nothing differing in form or name from the Mount *Tabor* of the *Iſraelites*, ſo often mentioned in the Scriptures. They have a City called *Jericho*, ſeated upon the River *Ardoce*, near the *Caſpian*, upon the North and North-Eaſt. They have *Corazen* the great and the leſs, whereof the leſs was ſurpriſed not long agoe, and taken from them, upon whoſe Country the *Tartar* People ſometimes encroach, and he on theirs. This univocation of *Tartar* Cities with thoſe of *Iſrael*, concurring with the former reaſon, from the Place or Country, whither they were ſometime tranſplanted by the *Aſſyrians*,

Syrians, doth plainly ſhew, that the *Iſraelitiſh* People have been there, and given the names unto theſe Cities, as the manner is in all places, for the remembrance of their Countrys and dwelling places from whence they came, or of the Planters, or firſt Founders of the Colonies; as of *Galatia* by the *Gaules*, and the Tyre of *Africk*, from that of *Phenice*; the like is uſed in New Colonies, as *Nova Francia*, *Nova Hiſpanica*, *Nova Britannica*, St. *Domingo*, *Carthagena*, and other like.

The manner of dwelling and living of the Tartars.

Theſe Tartar Cities are inhabited by ſo many as are ſufficient to defend them from the Hoſtility of the *Perſians*, and other Borderers. But the greater part which are commonly called Σκύθαι νόμαδες or *Scythian* Shepherds, do ſeldome come within any City, or ſtanding houſes, unleſs it be in Winter-time, but abde in Tents, or walking houſes, which the *Latine* writers call *Veij*, which are built and carried upon wheels, like Carts and Waggons.

gons. Their manner is in Summer-time, when graſs is grown and fit for Paſturage, with their herds and flocks to march Northward, and North-Weſt from the South-Eaſt parts, where they continue all the Winter, not all together, but in their Hoords, and ſeveral Armies, under the conduct and directions of their *Morſoyes*, and *Divoi-Morſoyes*, which are their Princes and Vicegerents under the great *Cham*, their Emperor, and graze along by the way as they go, until they come to the next ſtage or reſting place, where they plant their *Veij*, or Waggon-houſes, and ſo make a form of a great City with many Streets, there continuing till their Cattle have grazed up all. Thus they proceed by ſmall Stages till they arrive at the fartheſt point towards the North, and then return towards the South, and South-Eaſt parts another way, where their Cattel have freſh Paſturage. And ſo retiring by ſhort Journeys, by the end of Summer they arrive again

gain into the South-East Countrys near the *Caspian*, in a more mild and temperate Climate, where they continue all the Winter, within their Cities or Cart-houses, set together in form and fashion of a Town, as before was said.

3. *From the distinction of their Tribes.* My Third Reason is from the distinction of their Tribes, (which by the *Tartar* are called *Hoords*) which being united in one Government, and communicable in all things else, yet may not unite nor mixe together by inter-marriage, but keep apart, and avoid confusion of Kinreds, except it be for defence or publick benefit of the whole, they unite themselves and joyn together as one People. And this division of the Nation into Tribes, and without commixtion of their Kinreds, which was no where else used by any Nation, save the *Israelites*, is still observed and continued among the *Tartars* most religiously.

4. *From the number of their Tribes.* A Fourth Reason is from the number of their Tribes, which are 10 in all, neither more nor less

leſs, as were the *Iſraelites*.

Their names are theſe.

1. The *Chrime-Tartars*, which moſt infeſteth the *Ruſſe* Borders, for which reſpect the chief leaders of this Tribe, whom they call *Morſoyes*, or *Divoi-Morſoyes* receive their penſion from the *Ruſſe*, not to invade or hurt their Country. 2. The Second is the *Ceremiſſim*. 3. The Third is the *Morduit-Tartar*. 4. The Fourth is the *Nagay*; whereof the one is the warlikeſt People, the other is the cruelleſt, and moſt laborious of all the reſt. The Fifth is the *Sebair*, whence the *Siberes*, or *Siberians*, who dwell by the River *Obba*, derive their Pedigree, and are therefore reckoned and annumbred to this Tribe. 6. The ſixth is the *Mecrite-Hoord*. 7. The ſeventh is the *Shalcan*. 8. The eighth is the *Chercaſſey*; the moſt civil *Tartar* of all the reſt, of a comely perſon, and much affected to be like the *Lachiſh* or *Polonian*, in his habit, geſture, and whole behaviour; by means whereof ſome number of them have of late received the Chriſtian

ſtian faith. 9. The ninth is the *Caſſach*. 10. The tenth and laſt is cried *Turkeſtan*, which imports as much as [*Herdman Tartar*] by an ἐξοχὴν becauſe this *Hoord* is the greateſt Herd-maſter and Cattle-breeder above all the reſt; from whom the *Turks* had their begining, as ſaith the *Ruſſe*. And that this is true beſides the report of the *Ruſſe* People, and other Borderers, who have beſt cauſe to know their Pedigree, it is the opinion of all the Hiſtorians, who lived about the time, when the *Turkiſh* Nation invaded the upper *Aſia*, and began to grow a great and mighty Monarchy. Among the reſt, it ſhall not be idle nor impertinent to report here what *Leanicus Chalcocondilos* the *Athenian* briefly writes in the beginning of his Story, touching the Origine of the *Turks*. 'It is thought (ſaid 'he) that the *Turkiſh* Nation de-'rive their Pedigree from the *Scythi-'ans* who are commonly called the '*Tartarians*; very probable becauſe 'they differ very little in tongue 'or manners; that the *Tartar* Peo-'ple have ſundry times invaded *Aſia*, at

The Turks *a Tribe of the* Tartar *Nation.*

Leanicus Chalcodon. *in his Turkiſh Hiſtory written in* Greek.

'at what time the *Parthians* held
'the Monarchy of the East, first
'the upper, and then the lower;
'as *Phrygia*, *Lydia*, and *Cappadocia*,
'it is well known to the inhabitants
'of those Countries; and truly e-
'ven at this day, you may see a
'number of such people, dispersed
'abroad here and there through-
'out all *Asia*, who in their diet
'and whole behaviour resemble the
'*Scythian* or *Tartar* People. And
'a little after; It is very manifest,
'that the *Tartars* who now inha-
'bit a part of *Europe* towards the
'East (whereby he means the
'*Chrime-Tartars*) have a resem-
'blance every way with the *Tur-
'kish* Nation, which are of *Asia*,
'daily bartering and commercing
'with them, in diet, habit, and
'whole behaviour like the *Turk*;
'and no marvel is it, because the
'*Scythians* or *Tartar* People were
'sometimes Lords, both of higher
'and lower *Asia*. The name of
'[*Turk*] whereby is signified a
'Herd-man, or one who liveth a
'wild life among Beasts and Cattel,

'doth likewise argue the very same, 'that the *Turkish* Nation have their 'beginning from the *Tartars* or 'Scythian Shepherds. Thus far *Leonicus Chalcocondilos* in his story written in *Greek*, where he begins with the *Oguzians* the *Turkish* Emperors, afterwards called the *Othomanides*, about the year of Christ 1294. But to return, These *Scythian* Shepherds now called *Tartars*, (as by all Stories both *Greek* and *Latine* doth appear) have contained themselves in those Countrys, betwixt the *Caspian* and *Northern* Seas, since *Cyrus*'s time, when for their Victory against so great and mighty a Monarch, they began to be first known and famous with other Nations.

How long before, it is not recorded by any Story; but they inhabited not that Country which is now possessed by the *Tartar*, till after the *Israelites* deportation into *Media*, which was 240 years or thereabouts, before *Cyrus* his time, as may be collected from the best and ancientest stories.

Fifth-

Fifthly, They affirm as they receive it by Tradition from their Anceſtors, that they had their Origine from the *Iſrælites*, who were tranſplanted near the *Caſpian* or *Hircan* Sea; by which tradition, as by the ſtories of thoſe times, it is reported that the great *Tamerlain* would boaſt himſelf, that he was deſcended from the Tribe of *Dan*. 5. *From the teſtimony of the* Tartars.

Sixthly, Though the *Tartar* language be yet unknown, becauſe they live as a ſavage people, without ſociety or commerce with other Nations, ſuffering none to come within them, yet it is reported and conjectured by ſome words of the *Tartar* languge, which I have heard repeated by the *Ruſſes*, that they have many *Hebrew* and *Chaldee* words; whereof alſo this may be an argument that the *Turkiſh* is a dialect little differing from the *Scythian* or *Tartar* tongue; but the *Turkiſh* language though it be mingled with much *Arabick*, and ſome *Greek*, hath great conſo- 6. *From their language.*

nance with the *Hebrew*, as by learned Travellers is observed.

7. *From their manner of Circumcision.* Seventhly, They are circumcised, as were the *Israelitish* and *Jewish* people.

* 8. *Reason from all the Scriptures for their return into their Country. The place in the Revelation to be meant of the 10 Tribes.* * The last reason (which I alledge to give occasion to our Divines to consider better of that place) is taken out of the 16th Chapter of the *Apocalypse*, where the Angel of the sixth Vial is commanded to prepare the passage for the Kings of the East, by drying up the River *Euphrates*, which by all Interpreters of that place is understood of the *Jews* calling from their dispersion among the *Gentiles*, to their ancient dwelling-place, and Native Country, there to profess the true knowledge of God in Christ. Which (as I take it) cannot be meant of the Tribe of *Judah*, for the exceptions which may be forced from the very place and text it self.

1. Because the Tribe of *Judah*, and the remainder of that of *Benjamin*, which were dispeopled and carried Captive by the *Romans*, have their being, and are dispersed not

not in the East or North-East Country, from whence the passage towards *Syria* and *Palæstine*, lyes over the River *Euphrates*, but in these Western and Southern parts of *Asia*, *Africa* and *Europe*, where ever since they have continued in that exiled and servile state; from whence the passage towards *Syria* or *Palæstina* lyes not over the River *Euphrates*, but is far wide and distant from it towards the East and North East.

2. Because the persons there mentioned, who are to pass over *Euphrates*, are called Kings; which being taken for spiritual Kings, as they intend it, is but a forced Exposition, the whole number of faithful Christians, in this sence being Kings alike; neither is it agreable with the meaning of that place, which speaks plainly of such Kings as are to lead some great Army over the River *Euphrates*, but being literally understood of Kings indeed, can no way suit with the *Jewish* Tribes, which have no Kings, but are all a poor and servile peo-

ple to the Towns and Countrys where they dwell. The place therefore is literally understood of these *Israelitish* 10 Tribes, which we affirm to be the *Tartars*.

1. Because these 10 Tribes or Hoords of *Tartars*, from the Isle of *Patmos*, where *John* wrote, are an Oriental, or Eastern people on the East and North-East of the *Caspian*, which cannot be said of the *Jewish* Tribe, or that of *Benjamin*, as now they dwell in the higher parts of *Asia*, *Africa*, and *Europe*, which lye South and South-West towards *Euphrates*.

2. From the scituation of the place, for that the *Tartars* whom we suppose to be the *Israelites*, can no way pass out of the Countrys where they now dwell, towards *Judea* and *Palestina*, (which lyes South ward from the *Caspian* or *Hircan* Sea) but over the River *Euphrates*, which lyes a cross, and intermiddle betwixt these 2 Countrys.

3. Because the title and name of Kings in the plural number, agrees

grees properly with the *Tartars*, who have many Kings, to wit, as many as they have Tribes, 10 in all; every *Morſoy* or *Divoi-Morſoy*, (beſide their Emperor the great *Cham*, whom they eſteem above the dignity of a King) being a Prince or Sovereign Lord over all his Tribes. To which purpoſe the famed *Eſdras* (whom I alledge not as authentick to confirm matters of faith and doctrine, but to illuſtrate as a ſtory, this holy prophecy, which is here more obſcurely ſet down by the Apoſtle) inferreth the Angel thus expounding his Night-viſion of things to come in the latter time. 'That which thou 'ſaweſt,, to wit the man (who is 'there called the Son of God) to 'gather to him another multitude 'of more peaceable and quiet peo-'ple, are the ten Tribes who were 'carried Captives out of their Land 'in the time of *Oſeas* King of *Iſ-'rael*, whom *Salmanaſſer* King of '*Aſſur* carried beyond the River '*Euphrates*, ſo were they brought 'to another Land; But they took

'this counsel among themselves,
'that they would leave the mul-
'titude of the Heathen, and go
'into a farther Country, where
'never man had dwelt before;
(whereby it seems that he means the Country which lyes betwixt the *Bacualensky*, and Northern Seas, which is possessed by the *Tartars*.)
'And a little after, (*v.* 26.) Then
'dwelt they there till the latter
'time, but when they shall come
'forth again, the most High shall
'hold fast the springs of the River,
'(to wit, *Euphrates*) that they may
'pass through, therefore saweſt thou
'the multitude peaceably. Where he tells that this return of the holy people over *Euphrates* towards their Country, in the latter times is meant of the *Israelitish* 10 Tribes, who were carried Captive by the *Assyrians*, who, after the manner of that people, would live alone, not commixed with other Nations, and therefore brake out of the Colonies where they were placed by the *Assyrians*, and went from thence to a remote and inward

Coun-

try, (as is *Tartaria*) from the ſociety of other men; which cannot be ſaid of the *Jewiſh* Tribes, who notwithſtanding by the example of thoſe other Tribes ſhall be encouraged to joyn together, and to march likewiſe out of the places where now they are, towards the Country of *Judea*, without any impeachment, or reſiſtance of other Nations. As for the manner of their paſſing over the ſaid River, whether it ſhall be actual drying of the River, or a removing of all impediments, which may ſtop or hinder their ſpeedy paſſage in this their expedition towards their Country, I will not argue it at this time. That it ſhall be an actual exiccation of the River, with no leſs miracle, then the drying up of the Red Sea, or River *Jordan*, when they paſſed towards the Land of *Canaan*, that ſo this work of God, which ſhall be famous in all the World, even the reſtoring of this people, may be obſerved by other Nations, with great reaſon and probability is affirmed by *Th.*

Brightman, the laſt interpreter of that Book, whom God endued with ſpecial gifts, and great brightneſs after his name, for the full clearing and expoſition of that Prophecy, above all that hitherto have written of it.

FINIS.

A

A DISSERTATION concerning the Place and State OF THE disperſed Tribes OF ISRAEL.

By *S. L.*

THIS Diſcourſe may be divided into 4 partitions. 1. Whether the *Iſraelites*, the ancient and true proprietors of the Land of *Canaan* (by Gods immediate promiſe, donation, and their own actual poſſeſſion) were driv'n. 2. Where probably they reſide at this

this day,. 3. Whether they ſhall return to their ancient propriety in that Land, which is now become part of the *Turkiſh* Dominions. 4. When ſhall be the time of their reſtitution.

As to this diſquiſition I ſhall firſt conſider the ſtate of the ten Tribes, and then glance upon the two Tribes, remaining in the Land for a while after the diſperſion of the former.

The Ten Tribes.

Here I ſhall not be anxious about the numbring of the 10 Tribes. Whither after their firſt ſeceſſion from the houſe of *David*, part of them did remain with *Judah*, that is, whether *Simeon* and *Dan* (whoſe Lands were parcelled out of the great territory of *Judah*, and lay Weſt of that Tribe towards the midland Sea) did continue within the bounds of the Kingdom of *Judah*.

As to that, we muſt herein acquieſce, that holy Scripture tells

us

us that 10 Tribes did revolt from *Rehoboam*, the Son of *Solomon*, though its certain, that several out of all the Tribes of *Israel*, came up after the Priests to sacrifice to the Lord God of their Fathers at *Jerusalem*, and 'tis very probable from their religious inclination to pure worship, and the hazard of returning, that many might sit down and live under the dominion of *Judah*. We shall then take in the whole Kingdom of *Samaria*, or as commonly called, the Kingdom of *Israel*, under the name and title of the 10 Tribes in this disquisition; because made up of far the greater part of both the Tribes and people, and also the quantity of Land and possessions. This Kingdom first raised to that distinct state and dignity by *Jeroboam* Son of *Nebat*, was scituate in the North of *Judah*, and had at first *Shechem* for the Royal City, Then *Tirzah*, and lastly *Samaria*.

1 *K.* 11. 31, 35. 2 *Chron.* 11. 16. *Hos.* 6. 9.

In the first place let's enquire, 1.

whi-

whither these 10 Tribes were carried Captive.

For answer to this query, we find in sacred Page that the Land of *Israel*, was thrice assaulted by the *Assyrian* Emperors.

The 1st. impress made upon that Country, was by *Pul*, possibly *Sardanapalus*, as might be spoken to in reference to *Nineve*, and Scripture Chronology. This was acted in the Reign of *Menahem*, who payd to him a 1000 Talents of Silver, and diverted him from any further attempts, only that the rod of Gods anger was shaken over the Land.

Digloth *Tigris*.

The Second inrode was performed by *Tiglath-Peleser*, who seems to be the same with *Belesis* the 1st. King of the *Assyrians* after the revolt of the *Medes*. This Prince took many of their Cities, and conquered *Gilead* and *Galilee, and all the Land of* Napthali, 2 *K.* 15. 29. *and carried the People Captive to* Assyria. He transported the *Reubenites, Gadites, and the half Tribe* 1 *Chron.* 5. 26. *of* Manasses, on the East of *Jordan*,

dan, *unto* Halak, *and* Habor, *and* Hara, *and to the River* Gozan. So that in the Book of Kings we find the Country mentioned at large, and in *Chronicles* the particular places to which they were conveyed.

The 3d. and laſt aggreſs was managed by *Salmanaſſer*, mentioned by *Euſebius* in his Greek Canon p. 46. who in the 9th of *Hoſhea* ſweeped the Land of its inhabitants, *and carried them to* Halak, *and* Habor, *by the River* Gozan, *and into the Cities of the* Medes. 2 K. 17. 6. 18. 11.

Hence we may obſerve in general, that the ten Tribes were carried into *Aſſyria* and *Media*; as to *Media*, no particular places are mentioned; but in *Aſſyria*, *Halah*, *Habor*, *Hara* and *Gozan*, the ſcituation whereof I ſhall a little examine.

1. *Halah*, written in the *Hebrew* with *Cheth*, חלח *Chalach*, which letter is ſometimes turned into χ and ſometimes into κ by the *Greeks*. The 70. (ſuch as we have) 1.

read

read the text thus, ἐν Ἀλάὲ, καὶ ἐν Ἀβὼρ ποτὰ μοῖς γωζὰν as if *Hala*, and *Habor*, were the names of 2 Rivers, along whose banks the *Israelites* were placed. חלה some think to be the Original of the name and people of *Cholchis*, between the *Euxine* and *Caspian* Seas, but they came from *Cashuhim*, in *Ægypt*, μετὴ λυδὲς Ἀγυπτίοι. But we must seek it in *Assyria*, and accordingly we find a Country called *Calacine* by *Ptolomy*, placed above *Adiabene* belonging to *Assyria*,. Its termed *Chalachena* by *Strabo*, and seated in the North part of *Assyria*, between the River *Tigris* and *Lycus*, and separated from *Armenia*, by the Mountain *Niphates*. The inhabitants, it may be, are the χαλωνῖται of *Dionysius*, if not the *Calneh* in *Genesis* and *Isaiah*, The Province at this day is called *Chalcal* by *Olearius*. The chief Cities of old were *Marde*, *Dithaba*, (perhaps *Bithlis* now) *Savara Bessara*, &c. At this day those places are near unto, and South-west of the Mountains *Sehend* and *Elwend*, and the

Dionys. perieg. v. 689.

Ptol. l. 6. c. 1.

Strab. l. 11. p. 530. &. l. 16. p. 736.

Dionys perieg. v. 1015.

Olear. p. rea 1st.

the Cities are *Hemadan*, *Sultanie*, and *Senkan*, for the River which runs a little West of *Hemedan*, I deem to be the ancient *Lycus*. The City *Calicala*, in North *Lat.* 41. in *Alfraganus* is called *Hisan*, or *Hisan Cala* at this day, and the same with *Asan* by *Tigris* in *Ortelius*, and the inhabitant *Kalæus*, or as some *Calichla*, *Pliny* treating of these Countrys mentions the people *Classitæ per quos Lycus ex Armenia fertur*, whom *Bochart* in his *Phaleg* corrects by *Chalachitæ*, and cites the *Talmud* explaining *Halak*, by *Helvan*, or *Hulvan*, lying South of *Hemedan*. The River *Lycus* is at this time called *Zab*, and is mentioned by the *Nubian* Geographer, and of old *Zaba* and *Diava*, by *Amianus* which signifies a Wolf, whence this portion of *Assyria* was called *Adiabene*. Thus much for the first place called *Halah*, into which *Israel* was carried by the command nf the *Assyrian* Conqueror.

Alfragan. Golii. p. 245. id. p. 248. Nubien. p. 241. Plin. l. 6. c. 26. Bochart. l. 4. c. 19. p. 278. Amianus l. 23. p. 454. edit. Lug. B.

The Second place is styled *Habor*, *Chabor* in *Hebrew*, we may ob- 2.

Ptol. l. 6. c. 1. observe in *Ptolomy*, a Mountain, a River and a City, all of this name.

The Mountain *Chaboras* called *Choatras* in the Palatine Copy, is that which divides *Assyria* from *Media*, toward the North-West.

The River *Chabor* rises out of the Mountain *Massius* or *Mash* in the North of *Mesopotamia*, and is the same which in our Translation of *Ezechiel*, is turned *Chebar*, by the *Nubian*, *Alchabur*, by *Strabo* Ἀβόρρας, and by *Amianus Aboras*. At this day *Giulap*.

Ezech. 1. 1, 3. 3. 15. &c. Nubiens p. 196. and 203.

The City *Chabura*, is set by *Ptolemy* near the influxe of that River into *Euphrates*, so that stands in a triangle between both Rivers, which *Amianus* an Eye-witness calls *munimentum tutissimum & fabre politum, cujus mania Abora &* Euphrates *ambiunt flumina velut spatium insulare fingentes*, *Quod* Diocletianus *exiguum adhuc & suspectum, muris turribusque circumdedit celsis, &c.* A very strong Fortress and well built, whose Walls are washt by the Rivers *Aboras* and *Euphrates*, making as it were

Amian. l. 23. p. 441.

were an Island, which being of old but little and dangerous, *Diocleſian* compaſſed with high Walls and Towers. The *Romans* called it *Circuſium* in the notices of the Eaſterne Empire *Circæſium*, and is the ſame with the City *Charchemiſh* in Scripture, whither *Pharaoh-Necoh* King of *Ægypt* went up to Battel. By the *Nubian Cquerquiſia* and now commonly *Karkaſa*, and had its name ſaith *Golius* from ſetting forth Horſes to a race; So that here we evidently diſcover another place with the Territories adjoyning, whither the Tribes of *Iſrael* were carried Captive.

Golius ib. p. 258. *but more probably from* כרך *circus, munitus locus.* Fuller *Miſcel.* l. 3. c. 2.

The Third place is *Hara*, which the learned *Bochart* would have to be *Aria*, but let's not miſtake him, for I find this *Aria*, to be the ſame with *Algebal*. *Har* ſignifies a Mountainous Tract as well as *Gebal*, and lyes on the North of *Aſſyria* near *Media*, which is evident by ſome of the Cities of *Algebal*, to wit, *Hamedan* and *Dainur* lying near the places in *Halah* before mentioned. But the *Aria*

3. Boch. l. 3. c. 14. p. 220.

ria of *Ptolomy*, lies East of *Parthia* far hence to the South-East of the *Caſpian* Sea, which appears plainly by *Amianus*, wherefore I judge this *Aria* or *Gebal* to be the true place (and not that of *Ptolomy*) on the North whereof runs the River *Araxes* now called *Aras*, riſing out of the Mountain *Paryardes* or *Ararat* of *Armenia*: with which agrees that Judicious Traveller *Olearius*, deſcribing the riſe of *Aras* from the Mountains of *Ararat*, in the South of which River lies the little Province *Arſea*, now likely *Arzerum*, and *Arſareth* in the Apochryphal Book of *Eſdras*, *Uleg-Beg* in the Region of *Aran*, places the three Cities of *Mochan*, *Bardach*, and *Sencarah*, which ſeem to be *Mekar*, *Berdah*, and *Tzenkan* of *Olearius*, though a little North of *Uleg-Beggs Mokan* and is joyned to *Media*, *Atropatia*, or *Aderbeitzan*. whence it appears that our *Aria* here enquired, is no other then the Province of *Iran*, ſcituate between the Rivers *Araxes* and *Cyrus*, now called *Aras* and *Kur*,

Amian. l. 23. p. 467

Ararat.

Olear. p. 296. *edit* 1669.

Golin. *Alfrag* p. 246.

Uleg. p. 44.

Olear. p. 146.

Kur, from which the City *Ervan* lies not far off, and this Country of *Iran*, I take to be the true *Hara*, under our preſent inquiſition, whither the *Iſraelites* were carried Captive, and extends it ſelf upon the North of *Aſſyria*, and was part of ancient *Media*, and near the *Caſpian* Sea. Aroes Plin. l. 6. c. 27.

Fourthly, Our next ſearch muſt be after *Gozan*, and the River of *Gozan*, Although as yet I obſerve no River of that name, yet find both a City and a Territory called *Gauzanites*. The Region *Gauzanites Ptolomy* places in the North-East of *Meſopotamia* with the City *Gizana*, near the Springs of the River *Chaboras*, at the foot of the Mountain *Maſius*, and not far Weſt from *Calacine* in the *Lat.* 37. 15. and beſides that, he places another City called *Gauzanea* in *Media*, *Antropatea*, or *Tropatene* in the Latitude of 40 *d.* 15 *min*, near the River *Cyrus* or *Kir* in Scripture, whither the inhabitants of *Damaſcus* were carried Captive. The Learned *Bochart* aſſerts the City *Gau-* 4. *Iſ.* 37. 12. Ptol. l. 5. c. 19. *Amos* 1. 5 Boch. *in phaleg* p. 220.

Ganzania to lye in the midway between the Mountain *Chaborus* and the *Caſpian* Sea, and between the 2 ſtreams of the River *Cyrus*, and conceives that probably it gave the ancient name of *Gozan*, both to the River and Country, before the days of *Cyrus*, and this I take to be the Scripture place, as being a City of the *Medes*, and near to the forementioned places whither theſe Tribes were carried; though I ſhall not need to contend about that other in the North of *Meſopotamia*, the latter it may be having been a Colony from the former, By what name its called at this day I cannot determine, unleſs it be the City of *Zenken* on the River *Cyrus* not far from the *Caſpian* Sea, and not much Weſt of *Schamaky* a noble and great City of Modern *Perſia*. This ſame place ſeems to be mentioned by *Strabo*, by the name of *Gaza*, and placed in *Media Atropatia*. Its true I find in *Ptolomy* a *Gauzania*, and a *Gazaca*, two diſtinct Cities in *Media*, but that hinders not our acquieſcing

Strab. l. 11. p. 523.

Ptol. l. 6. c. 2.

ing in the former, knowing that *Ptolomy*, is somewhat confused in the delineation of the Rivers *Araxes* and *Cyrus*, and the Cities adjacent. *Pliny* puts *Guza* the City of *Media*, *Atropatene*, at 450 miles distance from *Artaxata*, and very probable is the same with *Gazaca* an eminent City of *Media* in *Amianus* and Τοιζανον in *Constantin. Porphyrogenneta* who makes it a City of *Chaldia*, so termed from the *Chaldeans* of whom they fetcht their Origine. which may be no other then *Colthene*, with its City *Gisma* upon *Araxes* in *Ptolomy*. To travel any further with the Ancient or Moderns would but tire us, since we have found out the *Gozan* of Scripture to lye in *Media*, and near the *Caspian* Sea.

Plin. l. 6. c. 13.

Amian. l. 23. p. 459. Constantine *de themat.* l. 1. p. 31.

But before we unharness, it were not amiss to mention the *Sabbatical* River too much laught at by some; If they did but compare the *Sambathiah* in *Seder Olam* with the River *Sabbatius* in *Ortelius*, the River *Zabatus* in *Xenophon*, *l.* 2. *Cyri. Zaba* of *Cedrenus*, and *Nicephp*

id. ib. ceph, *calliſt.* which is the *Lycus* of *Ptol.* and *Zab. major* and *minor* above ſaid, The City *Zombis* in *Amian*, and λόμβις πόλις τῆς Μηδί-
Amian. l. 23. p. 459. ας in *Stephanus* περὶ πόλ and likely ist he ſame with the *Candis* in *Ptolomy* upon the River *Cyrus*, which *Amimus* affirms to have its name from *Cyrus* the Great, the old name being aboliſht which with other Cities he places in *terris Syromedorum* in the Country of the *Syrians* of *Media*. This may inſinnuate that
Ezr. l. 2. c. 13. v. 40. 45. the eſtimated Fable of *Ezra* concerning the *Iſraelites* travelling from their firſt ſeat to ſome remoter places, as *Arſareth*, is nothing but a ſmall remove to ſome more diſtant Cities North of *Armenia*, and near
l. 5. c. 13. the *Caſpian* Sea, where *Ptolomy* places the City *Arſarata* in *Lat.* 43. 30. on the River *Araxis*, and poſſibly is the ancient name of the Modern City *Arzerum*, or near it,
p. 246. Corp. Juris civil. Gothfredi. Authent. Col. Tom. 2. p. 98. mentioned by *Golius* out of *Abulfeda*. and very likely is no other then *Ariarſathea* in the Authentical Collations.

From all the foreſaid diſquiſition we

we may collect. 1. That I hope with submission to the Learned, that the true place is discovered, where these 10 Tribes were first seated, and from whence they did further Colonize, and spread and scatter about in various dispersions by the *Caspian* Sea, and at length grew so numerous that part of the Regions of *Media*, received the denomination of *Syro-Media*, partly from the Tribes of *Israel*, and partly from the *Syrians* of *Damascus*, who were captivated into the Country of *Kir*, (not *Cyrene* as some have imagined but) by the banks of the River *Cyrus*. To confirm this assertion *Ptolomy* that great Astronomer and Geographer of *Peluſium* in *Ægypt*, says that this *Syro-Media*, did extend it self, πρὸς ὅλην τὴν Περσίδα on the South of *Media*, all along the Borders of *Persia*, Nay, *Amimanus* expresly determines *Ecbatana* the true *Achmetha* in *Ezra* in the very Country of the *Syro-Medians*.

Amos 1. 5.

Vossi. *de Hist.* gr. p. 482.

Ptol. l. 6. c. 2.

Ezra 6. 2.

2. We may infer that these ten Tribes were at first placed in the

Northern Frontires of the *Assyrian* Empire towards part of *Armenia*, and *Media*, which were then under the Kings of the *Medes*, ever since the starting up of that Kingdom, at the fall of *Sardanapalus*, and the rising of *Arbaces*. But let thus much serve in answer to the first Query, whither the 10 Tribes were carried.

2. Q. *The 2d Question moved, was, where these ten Tribes may probably yet seem to reside at this day?*

A. In answer to this Query, I shall endeavour to shew from their first deportation by a chain or link of times, from age to age how we may discern as by a lamp of successive Writers, where to scituate their present residence.

As to the first place of their fixation by the Conquering *Assyrian*; where should they be found? but where God himself says they were, so far forth as we have light from the Holy Scriptures of truth. But the Sacred Scripture directly asserts that at

at the time of the penning of that portion in the book of *Kings*, that they were in those Cities of the *Medes* to this day, and that the *Samaritans* were placed in their room to this day where also mention is made of their continuation to the 4th. Generation. The Author also of the book of *Chronicles* declares the *Israelites* to reside in those seats of their Captivity, to the day of his writing. Now, whoever wrote that book or annexed the additions to it, (for it seems to be composed by parcels at the dictate of the Spirit of God) plainly recites the tenth Generation after the time of the Captivity of *Judah*, and yet had asserted the duration of *Israel* in the state of Captivity, so that they returned not when *Judah* came back again, but were still in their captivated station at the additionals to that book, yea even to the tenth Generation. The *Series* whereof stands thus.

2 K. 17. 23, 34, 41.

1 Chron. 5. 26.

Lavater *in* 1 Chron. 1. 21.

Zorobabel.
1 *Hananiah* v. 21.
2 *Pelathiah* and *Jesaiah.*

3 *Rephaiah.* v. 21.
4 *Arnan.*
5. *Obadiah.*
6 *Shecaniah.*
7 *Shemajah.*
8 *Neariah.*
9 *Elioenaj.*
10 *Hodajah,* &c. v. 25.

The *Septuagint*, the vulgar translation, the *Syriak* and *Arabick* v. 21, read *Et filius ejus*, and *his Son*, as if they had found it in the *Hebrew* text, בנו.

So that if we place *Zorobabel* at the building of the 2d Temple according to the learned *Vsher*, *A. M.* 3485. and give to each Generation but 30 year, apeice, that is, in the whole 300, and add them to the year 3485, they produce the year of the world 3785. Untill which time at the leaſt by the teſtimony of Scripture the *Iſraelites* were ſtill in a ſtate of Captivity and diſperſion. Though *Lavater* be of Opinion that theſe 10 Generations contain the progreſſion of a linage to the very time of our bleſſed

bleſſed Lords Incarnation, which at preſent I ſhall leave in *bivio*, and undiſcuſſed.

But I may not paſs over an Objection made to that expreſſion, [*there to this day*] which ariſes from the ſame phraſe applied to the Ark, although it were taken away at the Captivity of *Judah*. *Ob.*

To which it may be anſwered, that the text about the *Ark* muſt be conſidered with analogy to other places. Now the Hiſtory of the *Kings* and *Chronicles* does by clear conſequence aſſert the *Ark* to be carried away, in that it aſſirms that all the Veſſels of the Houſe of God, great and ſmall, and the Treaſures of the Houſe of God were taken away, and that all the Veſſels of Gold in the Temple, which *Solomon* had made, called the goodly Veſſels of the Houſe of the Lord, were carried away together with *Jeconiah* at his Captivity; wherefore *Lavater* ſticks not to expound thoſe general and comprehenſive expreſſions of the *Ark*, *Tables* and *Candleſticks* as well as *A.* 2 *Chron.* 36. 18. 2 *K.* 24. 13. 2 *Chron.* 36. 10. Lavater *f.* 212.

of all the inferiour *Utenſils* and implements. So that though the *Ark* may be ſaid to have bin in the Temple to the day when the former part of that book was written, yet the laſt Chapter determines its removal among the other coſtly and glorious Ornaments of the firſt Temple.

But as to the ten Tribes, the ſacred Author of that Hiſtory having declared them to have continued in *Media* at the time of his writing of that Chapter, neither *Ezra* or whoever might finiſh up that *Chronicle*, does in leaſt meaſure intimate, the alteration of their eſtates, but leaves them there, without any notice of their reverſion, but having aſſerted them to be carried thither, and to have perſiſted in their tragical ſtate to the day of the exaration or penning of thoſe books, even to the tenth Generation, which whether it concern a Genealogie of perſons reaching to the Incarnation of our Lord, though we cannot certainly determine yet however

ever for ſome hundreds of years after their deportacion.

In the next place we read of their remaining ſtill in Captivity, in the days of *Joſephus*, who wrote under the Reign of *Veſpaſian*, and his teſtimony, if worthy of any credit, ought to paſs for currant as to matters of his own Nation Hiſtorically conſidered in his own time. In his books then of the Wars of the *Jews*, which were written before his antiquities, we read a ſpeech made by King *Agrippa* to the *Jews*, wherein he exhorts them to obey the *Romans*, and expoſtulates thus, [*What, do you ſtretch your hopes beyond the River* Euphrates? *Do any of you think that your fellow Tribes will come to your aid, out of* Adiabene, *Beſides neither will they upon ſo unreaſonable account engage themſelves in this ſo great a war; neither if they would aſſent to ſo evil an enterpriſe, will the* Parthian *permit it*, &c.] Whence we learn, that in the account of *Joſephus* in an Oration to the *Jews* themſelves,

Joſeph *de bell.* l. 2. c. 28. gr. and 16 Lat. p. 808. and *in præfat. ad bell.* p. 705.

the *Israelites* or 10 Tribes were still resident in *Adiabene*, the Country so called beyond *Mesopotamia*, from the River *Ahava*, or *Adiaba* or *Lycus*, as we have before recited: again, in his book of Antiquities (which he testifies to have written in the 13th year of *Domitian* and the 56th of his own age) reciting the return of *Esdras*, he asserts that (the ὁμοεθνεῖς) those of the same Nation in *Media*, having received a Copy of the Letter of the King of *Persia*, were overjoyed, and that many of them came to *Babylon*, with a desire to return to *Jerusalem*, and then adds further, ὁ δὲ πᾶς λαὸς κατὰ χώραν ἔμεινε. But the whole body of the People remained still in that Country, that is, of *Media*, so that onely 2 Tribes residing in *Asia* and *Europe* are obedient to the *Romans*. But the ten Tribes πέραν εἰσὶν Εὐφράτου ἕως δεῦρο, μυριάδες ἄπειροι καὶ ἀριθμῶ γνωσθῆναι ὡς λέγει ἡ γραφὴ μέχρι τοῦ σύμερον they are yet still beyond *Euphrates*, many ten thousands not to

Antiq. l. 20. c. 9.

Antiq. l. 11 c. 5. p. 368.

to be reckoned or their numbers to be known, which concords with the Prophecy of *Ezechiel*, that there are some of *Israel* mixt with *Judah*, but all the House of *Israel*, that is, far the greater part, and therefore more genuinely to be called the House of *Israel*, were the Companions of *Ephraim*, and both are to be united into one body, in the latter day, and brought into their own Land, and become one Kingdome under *David* the second, the *Messiah*, and anointed Prince of the Covenant for ever. *Ezek.* 37. 16.

But as to the testimony of *Josephus*, what can be more plainly expresst then, that the ten Tribes were yet still in the Land of *Media*, under the *Parthian* Princes, and that even to innmerable multitudes in his days, and this by the King of the *Jews* in the hearing both of *Jews* and *Romans*? and though some of them had formerly come up with *Judah*, yet the main body of the ten Tribes re-

mained ſtill to that day in their old habitations.

Eſdr. l. 2. c. 13. v. 40. 45.

To proceed, the Author of the Book of *Eſdras* writes a Story of the travel of the 10 Tribes into Regions far diſtant from their firſt ſettlement, under the name of *Arſareth*, let the merit of that Story be what it will, I improve it for no other ſcope then a teſtimony among the *Jews*, that their fellow Tribes were then in his days in a ſtate of irreduction. The Author of that Tract lived and wrote about the year of our Lord 100 and about 30 years after the ruine of *Jeruſalem*, as the Learned Dr. *John Rainolds* hath exhibited in his prelections upon the Apochryphal Books.

Rainold prælect Apocr. 153 p. 400. Tom. 2. Oppenheim. 1611.

The next teſtimony ſhall be out of *Origen*, who ſpeaking of *Iſrael* diſtinct from *Judah* that he ſinned againſt God under *Jeroboam*, ſo greatly, that he was delivered into the hands of *Aſſyria*, ὡς λέγει ἡ γραφὴ μέχρι τῆς σήμερον as the Scripture ſaith to this very day, wherein he ſeems to continue that

Orig. in Jer. m. hom. 4. p. 68. Tom. 1. ex. lat. if. 1668.

Scrip-

Scripture expreſſion to his own time, there being no token or tidings of their return. Now *Origen* dyed in the year of our Lord 254. Huetius in Origen. Voll. 1. prefat. p. 23.

Let the good *Anchorite* at *Bethlem* ſucceed, who in his Comment upon *Joel* on theſe words of the holy Prophet *Chap.* 3. 6. *The Children of* Judah *and* Jeruſalem, &c. *ye have ſold to the* Græcians. Thus *Jerome*, *Filii* Juda *&* Jeruſalem *nequaquam* Iſrael *& decem tribuum, quæ uſq; hodie in Medorum Urbibus & Montibus habitant.* The ten Tribes dwell in the Cities and Mountains of *Media* to this very day. And treating again about the ſame Tribes in his notes upon *Hoſeah*, hath theſe words [*uſq; hodie Perſarum regibus ſerviunt & nunquam eſt earum ſoluta Captivitatis*] They ſerve the *Perſian* Princes to this very day, and their Captivity hath never yet bin releaſed. Now *Jerome* dyed in the year of our Lord 421. Jerom Tom. 6. p. 80. h. Tom. 6. p. 7.

With this age likewiſe concurs *Sulpitius Severus* who wrote 45 l. 2. c. 55.

years after the Conſulſhip of *Arbitio* and *Lollianus*, *A. C.* 355. and that fell in with the year 400.

l. 2. c. 16. p. 321. Ed. Lug. B. 1654. These are his words [*decem vero (i. e. tribus) per Parthos, Medos, Indos, atq; Æthiopas diſperſa, nunquam in ſolum patrium ſunt regreſſa, hodieq; barbararum gentium imperiis continentur.* But the ten Tribes diſperſed among the *Parthians*, *Medes*, *Indians* and *Æthiopians*, never returned to their ancient inheritance, but are ſubject to the Scepter of Barbarous Princes. This Author flouriſhed about the year of our Lord 420 as *Trithemius* and *Bellarmine* witneſs in their Tracts of Eccleſiaſtical writers, I might inſert a ſtory out of *Oroſius*, *l.* 3. *c.* 7. about the *Jews* in *Hircania*, and *Euſebius Chron. p.* 136. but I ſhall not inlarge.

Trithem. f. 26. b. Bellar. P. 139.

Benjamini Itinerarium p. 10. P. 185. The next witneſs may be taken from *Benjamin* the *Jew* of *Tudela* in *Spain* who travelled and wrote under the Pontificate of *Alexander*, the third, and finiſht his ramblings *A.* 1173. as *L'Empereur* obſerves in his notes upon that itinerary

rary, he acquaints us that in the City of *Samarcand*, the Seat of *Tamerlane* that great *Tartarian* Conqueror, there were near 50000 *Israelites* under the Presidency of *Rabbi Obadiah*, and that in the Mountains and Cities of *Nisbor* there be 4 Tribes of *Israel* resident *sc.* of *Dan*, *Zabulon*, *Asher* and *Napthali*, perhaps the *Ephthalitæ* of *Theophanes*, p. 79. and the *Euthalitæ* of *Procopius* p. 67. (in *Photius* his *Bibliotheca*) which *Salmanasser* had carried Captive. Now although several passages in that Treatise seem incongruous and beyond credit, yet so far he may be admitted as to joyn issue with the harmonious Opinion still current among the *Jews*, that their Brethren of *Israel* or ten Tribes still remain in the North and North-East parts of *Persia*. p. 97.

Mathew Paris may follow as a further witness about the *Jews* in his time, attempting to convey Armes in Barrels to the *Tartars*, for their aid against the Christians in the East, believing that the Mat. Paris p. 564. *edit* Lond. 1640.

Com-

Commons of *Tartary* were of the Race of those *Israelites*, whom *Alexander* of old had shut within the *Caspian* Mountains, The Story is too long for recital which he mentions in the year 1241. and is rehearsed onely to our purpose, that it was then a current Opinion that the *Tartars* and *Cumans* near the Castle *Cumania*, in the Straights of *Caucasus*, (*Plin. l. 6. c. 11.*) were of the Posterity of *Israel*, and as yet in his time in their state of dispersion by the *Caspian* Sea.

Bradward *de causâ dei.* p. 40.

To this purpose I would not let slip what I met with in *Bradwardin*, that famous Champion of free grace, who treating about Miracles, writes from the Scholastical History of *Petrus Comestor*, as I suppose, that when *Alexander* the great had prayed the God of *Israel* to shut up the ten Tribes within the *Caspian* Mountains, they met together among the Streights and precipices, and made the place unpassable, This Learned and Pious Author died *Anno.* 1349.

p. 40.

The last to be now mentioned is

Dr.

Dr. *Giles Fletcher*, who being Agent for *Q. Elizabeth* in *Moſchovy* which borders upon the North-Weſt of *Media*, endeavoured in an enquiry after the ten Tribes of *Iſrael*, and upon ſearch into that point wrote that little Tract preceding this diſſertation, wherein he gives in a fairer and more probable account that the *Tartarians* about *Samarchand* on the Eaſt ſide of the *Caſpian* Sea may be in part the Progeny of the *Iſraelites*, carried away by *Salmanaſſer* out of the Land of *Canaan*, I leave it to the judgment of the candid and pious reader. I ſhall mention but a few things and ſo come to an end.

The firſt is to reconcile that worthy Author to the Opinion of ſome, that the ten Tribes might be found out partly among the *Alani*, as well other barbarous Nations near the *Caſpian*. For if *Amimanus Marcellinus* be conſulted who was in the Army of *Julian*, he tells us that the *Albani* and *Maſſagetæ* ſo called of old were the ſame people which were in his time called the

Amian. *l.*23. *p.*145 *and* Niger Geog. Af. *l.*7. *p.* 561.

the *Alans* near the *Caſpian* Lakes, But I inſiſt not upon that, were we to make a ſtrict and compleat enquiry, we might follow the counſel of *Euſtathius* upon *Dionyſius*, determining the *Coolchi* to be a Colony of the *Ægyptians*, (poſſibly from *Caſluchim*.) he argues from the ſame hair, Criſp and Woolly, the ſame cuſtomes, as Circumciſion and Linnen-garments, and the ſame Language. It were expedient to uſe the method of *Cæſar*, *Tacitus* and others, to conſider not only the Towns of the ſame denomination, but their Religion in ſome depraved reliques, their Language in its primitive words, their habits and cuſtomes, and the general Tradition among themſelves and neighbours, if we would determine any thing clearly and ſatisfactorily about the Origine of Nations.

Euſtath. Com. p. 93.

Iſidor. *Char.* 8. p. 188.

I know that *Iſidorus Characenus* in his *Greek* Geography, when he comes to *Bactriana* mentions 3 Cities there, *ſc. Gadar*, and *Sephri* and *Phra*, which may ſeem to be

be like to some names of *Israels* Land, as *Gedor* and *Sephor*, and *Ophra*, But this without other circumstances is to indulge fancy. I know *Ortelius* in his Charts is very liberal in this point, and paints out to us the *Hoord* of the *Danites* and *Napthalites* and some Cities, as *Corason* and *Tabor*, and *Sherachiek* for *Jericho* and the like, but I fear this is δουλεύειν ὑποθέσει to serve a conceit by allusions of names, or else to speak softly, I could wish he had enlarged upon some attending reasons of more weight.

Our forecited *Benjamin* asserts that there were in his time almost 50000 *Israelites* in the City *Hemdan* in North-*Persia*, and that *Mordecai* and *Ester* lye buried near a Synagogue in that City, but I leave him for better instruction to the ruler of that Synagogue. But as to the City that many *Jews* might be scatterd up and down thereabouts, its not utterly incredible, it was of old a principal City in *Media*, and is called *Urbs* p. 96.

Medena

Justin. l. 42. c. 3. Isidor Hispal. l. 15. c. 1. Nub. p. 205. Lleg. p. 50. Gol. p. 220

Medena by *Trogus*, and by *Isidor* of *Sevil*. Its often mentioned by the *Nubian* Author in the 6. part of the fourteenth Climate, &c. Its termed *Medino* in the plats of *Ortelius*, *Hamedan* in *Uleg-Beg*, and set in the 35 *gr.* and 10. *min.* of North Latitude. Its put down by *Alfergamus* and *Golius* upon him, 5 days jorney West of *Kom* in *Parthia*.

Olear. p. 310. 2d. edit. Lond. 1669.

I have little more to observe at present in this subject but what the ingenious *Olearius* acquainrs us about the *Circassian Tartars*, (whom the worthy Dr. *Fletcher* makes one of the ten *Hoords* of the *Israelitish Tribes* (that they live in and about *Terki*, (whence the *Turks* name is probably deduced) by the *Caspian* Sea.

1. That the Brother raises up seed to the deceased Brother.

2. That they are circumcised.

3. That they offer sacrifice on the day of *Elias*.

4. That they offer a He-goat in Sacrifice at the death of friends,

Marc. Paul l. 1. c. 55.

5. *Marcus Paulus* the *Venetian* in

in his first Book of his oriental travels, acquaints us that the *Tartarians* give liberty to the surviving Brother to marry the Wife of the deceased Brother, and that they receive no portions of their Wives, but assign a dowry both to them and their Mothers. And further,

6. Its mentioned by *Olearius* p. 214. that there is a City called *Samara* North of *Astracan*, near those Coasts. Which things do in some measure savour of the forementioned Opinion about the *Israelites*, that some confused and intermixed remains are lodged upon the West as well as the East side of the *Caspian*.

But thus much as to the dissipation of the ten Tribes in *Media*, and among the Mountainous tracts of *Caucasus*, leaving the fuller certainty to further discoveries of Merchants and Travellers, and the labours of such who please to wade amidst the conjectures of the learned *Pro* and *Con*, as *Breerwood* in his enquiries, *Nicolas Fuller* in his Miscellanies, *Shickard* in his *Tarich*. Breerwood p. 94. Fuller l. 2. c. 5.

rich or Kings of *Persia*, *Morney* in his discourse of the truth of the Christian Religion, *Hornbeck* against the *Jews*, The Author of the *Turkish* History, *Lazius* and p. 1, 2. other writers of the *Persian* and *Moschovy* Nations composed into 2 Volumnes who have inlarged about plantations and deductions of Colonies.

As for the 2 Tribes which were scattered by *Titus*, *Hadrian* and others of the *Romans*, being not my design, I shall onely remember that they are well known in most parts of the World, scarce a territory in *Europe*, but affords many. In some parts of *Africa* very plenteously, In *Asia* there are great multitudes, yea, and in *America* they are trading up and down in several quarters, but that the ten Tribes by the Streights of *Anian*, or any other imagined passage should have conveyed themselves as to their maine body into *America*, is a farfetcht Notion, embraced by *Manasseh Ben Israel*, *&c.* rejected by p. 33. *Acosta de Laet*, *Hornius*, &c. But leaving

leaving that to conflict, I proceed to the third Question.

3. Question, *whether the ten Tribes shall return out of their dispersion?* 3. Q.

To which I reply, that I am fully perswaded that the reduction of the ten Tribes from their great and ancient dispersion to their own Land is a Scripture truth though not yet accomplished, in evidence whereto I shall give in several arguments from the sacred records.

1. They are prophecied to return out of their dispersion after the manifestation of the *Messiah*. The *Psalmist* having sung the ascension of Christ then treats of his wounding the head of his enemies, and bringing his people again from *Bashan*, and again from the depths of the Sea, *i. e. as in the days of old*, The Prophet *Isaiah* having spoken of Christs coming forth of the Stem of *Jesse*, declares that when the *Gentiles* shall have been converted, then the Lord will set his hand again *the second time to recover the remnant of his people* 1. *Arg.* *Ps.* 68. 18. *v.* 22. *Is.* 11. 1. *v.* 10. *v.* 11.

v. 12. people and that not of *Judah* one-
v. 13. ly, for *Ephraim i.e.* The ten Tribes must be restored, and the Outcasts of *Israel*, and the two Kingdoms shall envy one another no more, and this ascension must be as when *Israel* came up out of the Land of *Ægypt*, *i.e.* when all the 12 Tribes came out of that ancient bondage.

But not to transcribe any more, I desire to refer the studious in these Prophecies to Scriptures of the like Analogy, as *Isai.* 49. 6. and 60. 21. *Jer.* 30. 3. and 33. 15. and 50. 19. *Ezek.* 37. 21. *Hos.* 2. 19. and 3. 5. *Joel* 3. 1. 10. *Amos* 9. 11. 14. explained by *Acts* 15. 16, *Zech.* 10. 10. which Scriptures manifestly exhibit this truth, that the return of *Israel* is to be performed after our blessed Lords Incarnation, and after the great Conversion of the *Gentiles* is accomplished, but the Tribes of *Israel* never returned out of their various dispersions since the manifestation of our blessed Saviour, and therefore that promise to the seed of *Abraham*

braham remains yet to be fulfilled. Wherefore whatever parcels of thoſe Tribes might come up out of *Media* at the return of *Judah*, from the *Babylonian* Captivity, doth no ways ariſe to the dignity and luſtre of thoſe prohecies,, which are connext with the glorious days of the *Meſſiah*.

2. Theſe Tribes are to return with a converſion to the *Meſſiah* and his Law. To this point the Prophet *Hoſea* ſpeakes expreſly as to the Children of *Iſrael*, in general that after their rejection for their ſpiritual whoredome they ſhall become the Sons of the living God and that the Children of *Juda* and *Iſrael*, ſhall be gathered together and appoint themſelves one head and ſhall come up out of the Land, *i.e.* of their diſperſion. This return is further accompliſhed in the 3 Chapter, that after they have bin many days without a King or Prince or ſacrifice, *&c*, which was not verified upon all the Tribes till the Incarnation of our Lord, Then ſhall they return after thoſe days of

2. *Arg.*

Hoſ. 1. 10. 11.

Hoſ. 3. 4.

of the intermission of government, and seek the Lord their God, and *David* their King, and fear the Lord and his goodness in the latter days, This is the day spoken of by the Prophet *Zephany* when the Lord will forme to his People *i. e.* of *Israel* a pure language, that they may all call upon the name of the Lord, to serve him with one consent from beyond the Rivers of *Ethiopia* or *Cush*, not that *Ethiopia* South of *Ægypt*, but the Easterne *Cush* which was compassed by the River *Gihon*, or *Gyndes*, a branch of *Euphrates* which ran down upon the East side of *Arabia*, where the people of *Cush* or *Cushim* did anciently inhabit, which is as much as to say, the people which were scattered beyond *Euphrates* and its branches in *Persia* and *Media*, shall return to their own Land, and be converted when God will save her that halted that is, In point of Worship between *God* and *Baal*, and gather her that was driven out, *i. e.* by the *Assyrians*, and bring them again to their own

Zeph. 2. 9.

Gen. 2. 13.

own Land, and get them a name and a Praiſe among all the People of the Earth. This ſhall be performed *In that day*, when God will riſe up to the Prey, aſſemble the Kingdomes, and pour out his indignation, even all his fierce anger, *and all the Earth ſhall be devoured with the fire of his Jealouſie*, and God will undo all that have afflicted his People. This Famous Day ſhines forth yet more clearly by the illuminated Pen of the Prophet *Zechary*, when God will ſave the Tents of *Judah* firſt: that the glory of the Houſe of *David*, and of the Inhabitants of *Jeruſalem*, *i.e.* of all the Tribes, as they were under *David* at *Jeruſalem*, in one united Kingdome, may not magnifie themſelves againſt *Judah*. It is his ſpecial grace to ſave the *Jews* in the firſt place, before the ten Tribes be fully returned. *In that day God will pour out upon the Houſe of* David, *&c. i.e.* the whole Kingdom of *David*, *the Spirit of Grace and Supplication, and they ſhall look upon him, whom they have pierced, and*

v. 8.

Zech. 12. 7.

v. 10.

mourn, and be in Bitterneſs as for the Firſt-Born, and as for *Joſiah* at *Hadadrimmon*, or *Maximianopolis* in *Jerom*, a little Town near *Megiddo* in the Valley of *Jezreel*, where that godly Prince was ſlain. That we may be further aſſured of the right application of theſe and the like Prophecies, the Spirit of God is a moſt clear witneſs by the Mouth of Holy *Paul*, applying two Texts of *Iſaiah* to this purpoſe. One, That Gods great deſign by all the afflictions of his *Iſrael*, is to purge iniquity, and take away their ſin. Then *In that day* he will gather the *Children of Iſrael* One, by One, *i.e.* Every one to a man out of their Captivity from *Aſſyria*, *and they ſhall worſhip the Lord in the Holy Mountain at* Jeruſalem. The other more eſpecially, that *The Redeemer ſhall come to* Zion, *and to them that turn from tranſgreſſion in* Jacob: Now ſaith *Paul*, this is the Myſtery, both as to the matter and time, that though blindneſs or hardneſs of heart is happened in part to *Iſrael*, yet that ſhall endure no longer

Rom. 11. 26, 27. *Iſ.* 27. 9. and 59. 20.

v. 13.

longer then till the Fulneſs of the *Gentiles* ſhall come in, that is till their full time be accompliſhed ſo long to continue as the utter deſolation ſhall laſt: Then all *Iſrael* ſhall be ſaved: Then this Veil ſhall be taken away, and their hearts turned to the Lord. The Firſt Fruits of *Iſrael* were reaped in the Apoſtles days, but the full Harveſt, the Joyful Day of their full and compleat Converſion ſhall not be till the days of the *Gentiles* be come to a period: then the *Meſſiah* will *gather into one the Children of God that were ſcattered abroad.* Let us then re-aſſume the Argument, and conclude: That ſince the Return of *Iſrael* is to be attended with a glorious Converſion to the Goſpel; And ſince it hath never yet been accompliſhed from the time of their Diſperſion, or the ſetting out of thoſe Splendid Prophecies; that it ſtill remains to be fulfilled to the joy of *Iſrael*, and the comfort of all the Church, both *Jews* and *Gentiles*, to be united in one Flock, under one Shepherd, and to the honour of Di-

Iſ. 6. 10. 2*Cor.* 3. 16 Paræus p. 221. *in Rom.*

John 11. 52.

vine Mercy, which in the latter days will shine out from the second Mount *Paran*, when God will ride upon his Horses and Chariots of Salvation. For so I understand both that verse, and the whole third Chapter of *Habakkuk* in the future tense, as a Prophecy of the glorious times of the latter day, as yet remaining to be accomplished.

Hab. 3. 8. *See* Rivet *on Hos.* 8. 8. *&c.*

3. *Arg. Ezek.* 38. *and* 39.

3. The Tribes of *Israel* are to return into their own Land, at, or about the time of the Destruction of *Gog* and *Magog* in *Ezekiel*. But the Ruine and Extirpation of those Nations, signified by *Gog*, *&c.* as yet rests under the conduct of Providence to be fulfilled, and therefore those Tribes were never yet restored to their glorious State, but remains still to be effected in the latter day. Who these People are that shall come like Stormes upon the Mountains of *Israel*, I shall not here stand to discuss, but rest with the general apprehension of many learned, that they denote the *Turks*, who came Originally from between

between the *Euxine* and *Caſpian* Seas conjoyned with *Meſech*, who were planted at firſt by the *Montes Moſchici* in *Cappadocia* and *Tubal*, or the *Tubareni* in the adjacent Coaſts. Some think the κύρτιοι in *Strabo*, *l.* 11. *p.* 523. placed in North of *Media*, to be theſe People, *Ortel.* They had their name from *Terk* and *Tork*, that ſignifies a Shepherd, thoſe Countries being uſed to Paſturage and wafting up and down, like the *Nomades*, in Carts and Waggons with their Cattel, and are moſt likely the *Turcæ* in *Pliny* and *Mela*, and have left a notable remain of their Name in the City *Terki*, ſo called at this day on the Weſt ſide of the *Caſpian*. Give leave alſo to repreſent one Text of Scripture about *Gog*'s ruine in the latter days mentioned in *Balaam*'s Prophecy, according to the *Samaritan* Copy of the *Pentateuch*, where ſpeaking of the latter times of the World, He ſaith in our verſions, *Iſraels* King ſhall be higher then *Agag*, and his Kingdomes ſhall be exalted. The *Samaritan* reads it, and

Plin. *l.* 6. *c.* 7. Mela. *l.* 1. *c.* 20.

Numb. 24. 7.

ſo the *Seventy*, *He ſhall be exalted above* Gog. Not to argue about the *Authentickneſs* of that Lection at preſent; let it ſuffice, that according to that ancient reading, *Iſrael* is to be exalted above the Kingdoms of *Gog in the latter days*; that is, above the *Turk*, as we apprehend by conſideration of *Ezekiel*, who acquaints us that the Lord had ſpoken of old concerning *Gog* and his ruine by his Prophets in former times. But as yet the *Turk* is in great Splendor, though we hope his Creſcent is a waining, and tending to his fatal Eclipſe, and Period, as might be further evidenced by the finiſhing of the ſecond Wo-Trumpet in the *Revelations*, at the riſing of the Witneſſes.

Ezek. 38. 17.

Rev. 11. 14.

Arg. 4. 4. The Tribes of *Iſrael* are to rule over their *Babylonian* Enemies, and all their ancient Oppreſſors. They never returned as yet, to enjoy a Kingdom, *ſui juris*: but after the return of *Judah* from *Babylon*, were as a Province inſerted into another Empire of the *Perſi-*

ans,

ans, the *Ptolomies*, the *Syrians*, or the *Romans*, *&c.* Therefore the promiſed State of an abſolute or glorious Kingdome to rule over their enemies was never yet fulfilled, and remains to be accompliſhed. When God ſhall raiſe up *Judah* and *Ephraim*, and the Sons of *Zion*, againſt the Sons of *Greece* or *Javan*. Who are the Sons of *Javan*, but the people that live under *Gog* and *Magog?* and who is the preſent Poſſeſſor of *Greece*, but the *Turkiſh Gog*? And who is the *Aſſyrian* in the Land of *Judah?* but the *Ottoman* Family: Who holds part of the Ancient *Aſſyria* and all the Land of *Canaan*, under his *Damaſcen Scymiter*, at this day: But *Iſrael* is to *Captivate* thoſe *in the latter day*, that had led them Captives in former times. Now this hath never been fulfilled to this moment, and therefore reſts under the veracity of God to accompliſh to his Ancient People. They ſhall poſſeſs them in the Land of the Lord for Servants and Hand-Maids, and they ſhall take them Captive,

Zach. 9. 13

Gen. 10. 2

Iſ. 14. 2.

whose Captives they were, and shall rule over their Oppressors.

Is. 60. 12. *The Nation and Kingdom that will not serve* Israel *shall perish, yea, those Nations shall be utterly wasted: The* v. 14. *Sons of them that have afflicted* Israel, *shall come bending to them, and all that despised them, shall bow themselves down at the soles of his feet.* In like manner the Lord threatens

Joel. 3. 8. the *Tyrians* that sold his People to the *Grecians*, that God will sell their Children to *Judah*, and they shall sell them as Captives to the *Sabeans* in *Arabia*. Who are the *Tyrians* at this day but the *Turk*, who rules *longè lateq*; all round the *Phanician* Shores? Further, the

Zech. 14, 17, 18. Lord commands all Nations *in the latter day* to come up to *Jerusalem*, and keep the Feast of Tabernacles. The Feast of *Israels* Deliverance from the House of Bondage, and the Feast of the ΕΝΚΑΙΝΙΣΜΟΙΣ, or the Incarnation of our Lord, of his Tabernacling in our Nature upon Earth, *i. e.* to Worship the great *Messiah*, and Lord of our Redemption: And if any of all the Families of

of the Earth shall not obey this Command, the Lord will smite them with Famine, if they come not up to Worship King *David* the Lord of Hosts at *Jerusalem, in the latter day.* This glorious Deliverance of *Israel* shall not dawn *till the times of the* Gentiles *are fulfilled.* So long saith our Lord shall *Jerusalem* be trodden under foot, or as the Apostle *Paul* expresses it the πλήρωμα, *the Fulness of the* Gentiles *be come in. i.e. the fulness of time*, or the *full time* of the *Gentiles* Dominion in the World. Now 'tis frequent in Scripture Phrase to set forth the End of a Nation, its Glory, its Power and Prosperity, and its Dominion, by the time or times of such a Land or Nation, its fixed period predetermined and foreappointed of God, as you may observe, *Isai.* 13. 22. *Jer.* 27. 7. *and* 50. 27, 31. *Ezek.* 7. 7, 12, *and* 22. 3. *and* 30. 3. Luk. 21. 24. Rev. 10. 7. 25.

5. They are to possess a far larger Country, then ever they did since they were a People. *In that* Arg. 5. Is. 27. 12.

day, the Lord shall beat off from the Chanel of the River, unto the Stream of Egypt, *i.e.* drive their enemies from the River *Euphrates*, to *Sihor*, or the little Stream at the entrance into *Egypt*, and the Dominion of *David*, the second shall be from the River (*Euphrates*) to the Ends of the *Earth*, *i.e.* to the Sea Shore, *He shall have Dominion from Sea to Sea, and from the River unto the Ends of the Earth. I will set* (saith the Lord) *his hand in the Sea, and his right hand in the Rivers*, *i.e.* His Power and Dominion. *Israel* must enjoy whatever was contained in that ample Charter given to *Abraham*, as may be more fully expressed in the sequel of this Tract. They rise not up to the Dignity of the Promise, who cut them short of that large possession granted to their Fathers of old, from *Euphrates* to the entring in of *Egypt*: though they tell us, that *David* and *Solomon*, possessed the Promised Country by Garrisons, yet let them remind that those Princes held also by the same tenure of tribute, *Edom*, *Moab*

Zech. 9. 10. Ps. 72. 8. Ps. 80.

Moab, and *Ammon*, *and the Children of the East*. When some further add, that *Israel* fell short of the Promise by Sin, that's not cogent, for so they might have fallen short of all, and the Lord acquaints them that he chose them them not to be his People for their greatness or worth, and therefore brought them into *Canaan* at the first, but to get himself a glorious Name. Nay, he is pleased to tell them, that after he had appointed them *three Cities of refuge on the East of* Jordan, and again, three more to be stated on the West of *Jordan*, in the Land whither they were a going: that when the Lord should enlarge their Coast to give them all the Land whereof he had sworn to their Fathers, that they should add three Cities more, that is nine in all, because of the Largeness and amplitude of their Territory, and it is observed, that the Lord is never in Scripture said to sware, but that thing was accomplished; which as yet is not fulfilled to this very day. If then they of the South did

Deut. 9. 6.

Deut. 4. 41.

Deut. 19. 8, 9.

receive

never yet poſſeſs *Edom*, nor they
Obad. 19, &c. of the Plain, the Fields of *Ephraim*, nor *Benjamin* the Country of *Gilead*: It reſts a Prophecy as yet unfulfilled to this day. To underſtand the literal ſence of this Prophecy: We muſt call to mind that the
Joſh. 15. 21. Tribe of *Judahs* Country was divided into three parts; *Negeb*, or the South toward *Arad* and *Amalek*; *Sephela*, or the Plain toward the *Philiſtines*, and the Mountains from *Jeruſalem* to *Hebron*. According to this diviſion a difficult Scripture may be cleared, wherein
Gen. 13 1. *Abraham* is ſaid to aſcend from *Egypt* into the South; but all the Land of *Canaan* lay North-East from *Egypt*, but he went into this Country or third diviſion of *Judah* called *Negeb*, or the South Land,
Pſ. 126. 4, and ſo likewiſe that of the *Pſalmiſt*, where the Churches Captivity is ſaid to be returned as the Streams in the South, *i. e.* as *Davids* Family was returned to him by the
1 *Sam.* 30. 9 Streams of *Bezor* in *Negeb*, the Southern barren Deſert of *Judah* toward *Edom*. But I proceed to a 6th.

6. They

6. They are to return to such a State of Grandeur and Magnificence that the Nations and their Kings shall come with Presents to *Jerusalem*, and shall admire the beauty of their rising: *The Gentiles shall come to their light, and Kings shall adore their brightness. They shall suck the Milk of the Gentiles and the Breasts of Kings*, In which sense we are to understand that place, that *Kings shall be Nursing-Fathers, and Queens Nursing-Mothers to New* Jerusalem, in bringing all the forces of the *Gentiles*, to serve the Lord in *Zion. I will gather all Nations says the Lord, and all tongues, and they shall come and see my glory, Tarshish, Pul*, and *Lud*, *Tubal* and *Javan*, &c. *And they shall bring your Brethren for an Offering to the Lord, out of all Nations, when the Lord shall create new Heavens, and a new Earth to remain before him.* To which Prophecies the Holy Spirit points *quasi indice digito*, in that great & glorious Scheme of the *New-Jerusalem*, drawn by the Pen of holy *John*

Arg. 6. *Is.* 60. 3. 16. *c.* 49. 22. 23. *c.* 66. 18. 20, &c.

Rev.21.24 *John, when the Nations of them that are saved, shall walk in the light of it, and the Kings of the Earth shall bring their glory and their honour into it.* To which may be annexed, what *Haggai* and *Zechary* predict of the glorious time, after the Second Temple: they Prophecy after the Restitution of *Judah* from the first or *Babylonian* Captivity, that there shall be more glorious times for *Israel*, then ever they had under the First Temple, and under their ancient Kings *David* and *Solomon*, they are to see under the *Messiah* (who was to be the glory of the Second Temple) happier times then ever they had before. But alas! the Restauration granted by the *Persian* Princes was mixed with much tribulation, and afterward with great Persecution under the *Grecian* or *Antiochian* Princes, and at last those 2 Tribes underwent a fatal extermination by the *Romans*. But after these times of great sorrow and misery, the Lord promises so great a commotion of the Nations as never was before, and such as shall

Hag.2.22. Zech.2.11.

end

end in the great glory of *Israel*: For then the very Thrones of Nations shall be shaken in peices; not only the Riders, but their very Chariots shall be overthrown, and the Horses also destroyed, and this shall be performed by Civil Wars, and mutual dissentions among themselves, *every one shall fall by the hand of his Brother, there shall be great tumults, and every ones hand shall be against his Neighbour. In that day the light of the Moon shall be as the light of the Sun, and the light of the Sun shall be seven-fold, as the light of seven days, when the Lord shall bind up the Breach of his People, and heal the stroke of their wound.* Hag. 2. 22. Zach. 14. 13. Is. 30. 26.

7. They are to return as at the first, when *Israel* came out of *Egypt*: that is, all the Twelve Tribes are to be raised out of their various Dispersions from all Quarters of the Earth, and inhabit their Ancient Land together: *They shall feed in* Bashan *and* Gilead *as in the days of Old, according to the days of their coming* Arg. 7. Mic. 7. 14, 15.

coming out of the Land of Egypt, *will the Lord ſhew unto them mar-*
Deut. 32. *velous things*; when the Nations
43. ſhall rejoyce with his People, be-
cauſe *he will avenge the blood of his Servants, and render Vengeance to their adverſaries, and will be*
c. 31. 30. *merciful to his Land, and to his*
Rom. 15. *People*: which words ſpake *Moſes*
10, 11, 12. in the Ears of all the Congregation of *Iſrael*. Which holy *Paul* applys to the Converſion of the *Gentiles* and *Iſrael* together *in the latter day*, when God will cauſe not only the Captivity of *Judah*, but
Jer. 33. 7. the Captivity of *Iſrael* alſo, as diſtinct from *Judah*, to return, *and*
11. *will build them as at the firſt, and cauſe the Captivity of the Land,*
17. *to return as at the firſt*; *and there ſhall never want a man to ſit upon the Throne of the Houſe of* Iſrael,
Ezek. 37. when the whole Houſe of *Iſrael*
11. ſhall be raiſed up again; and which is moſt remarkable againſt ſome Objectors about *Iſraels* being mixt with *Judah*, that the Lord appoints two Sticks for a ſign in the hand of the Prophet: One

Stick

ſtick or Rod, or Scepter for *Judah*, 16.
and ſome portions of *Iſrael* their
Companions, and another Stick for
Joſeph or *Ephraim*, and *all the houſe*
of *Iſrael* his Companions *and they are*
to be joyned into one ſtick, For ſaith 21.
the Lord, I will take the Children of
Iſrael *from among the Heathen whi-*
ther they be gone, and will gather them
on every ſide, and bring them into
their own Land; and I will make 22.
them one Nation in the Land upon
the Mountains of Iſrael, *and one*
King ſhall be King to them all, and
they ſhall be no more two Nations, nei-
ther ſhall they be divided into two
Kingdomes any more at all; and my 25.
Servant David *ſhall be their Prince*
for ever, and I will ſet my Sanct- 26.
uary in the midſt of them for ever-
more; In thoſe days Jeruſalem *ſhall* Jer. 30. 18
be built upon her own heap, i. e. in
the ancient place of its Rubbiſh
and ruins, whereas now a great
part of the City is removed Weſt-
ward by *Hadrian*, and compaſſed
in Mount *Golgatha*, and excludes
the Caſtle of *Zion*, but then the Zech. 14.
City ſhall be liſted up out of her 10.
ruins

Jer. 30. 3. ruins, and inhabited in the same place. When God shall bring again the Captivity both of *Israel* and *Judah* into the Land *which he gave to their Fathers, and they shall possess it*; 9. *when they shall serve the the Lord their God, and* David *their King whom he will raise up to them:* And this is over and over prophecied to *Jacob*, that he shall return, not only *Judah*, but all the 10, 18. Seed of *Jacob*, *and they shall fear* Jer. 31. 36 *no more*, and that the Lord will disanul the Ordinances of Heaven, before they shall cease *from being a Nation before him for ever*; even *the two Families which the Lord* Jer. 33. 24 *hath Chosen*, the Seed of *Jacob*, he will break first his Covenant with 26. Day and Night, and reject his Ordinances both of Heaven and Earth.

Hos. 14. 4, 5. *He will heal their backsliding, and love them freely, for his anger is turned away from them*, where that holy Prophet treats through that whole Chapter of the excellent State of *Ephraim*, or the ten Tribes *in the latter day*.

Arg. 8. 8. The last Argument to prove that

that the ten Tribes have not attained their promiſed Felicity, to this day, but reſts under divine good pleaſure to be accompliſhed, is this, That if thoſe Scriptures are to be conſtrued in reference to a deliverance mixt with *Judah*, by the Indulgence of the *Perſian* Princes of old: then muſt they never have been brought under any farther yoke of Captivity, or miſery of diſperſion, which all that were mixt with *Judah* did undergo by the fatal ſtroke of the *Romans*. But the Holy Scriptures do promiſe that when they are reduced to their own Land, they ſhall never remove more. Not to inſiſt upon that place in the *Lamentations*, that they ſhall no more *be carried into Captivity*, ſince that Text refers unto *Judah* and *Edom*, ſc. that *Edom* ſhall never more have any influence upon *Judah* in aiding the *Babylonian* againſt him, which their ſin is ſorely threatned by ſeveral of the Holy Prophets. But there be ſeveral Scriptures more pregnant and clear. *Thou ſhalt no more be termed forſaken, neither*

Lam. 4. 22.

Iſai. 64. 4.

Jer. 31. 12 ther shall thy Land be any more ter-
40. med desolate. They shall not sorrow
any more at all. The City shall be
no more plucked up, nor thrown down
30. 8. any more for ever. Strangers shall
no more serve themselves of Jacob.
Ezek. 34. They shall no more be a prey to the
28, 29. Heathen, neither shall they bear the
shame of the Heathen any more. The
Lord will cause the men of *Israel* to
walk upon their Mountains, and
they *shall no more bereave* Israel *of*
c. 35. 12. *his men, by the sword of battel, and*
14, 15. *they shall dwell in the Land that he*
gave unto Jacob *his Servant, where-*
c. 37. 25, *in their fathers have dwelt, they and*
28. *their Childrens Children for ever.*
God will so fully and amply reduce
them out of their several scatterings
and dispersions, *that they shall leave*
none behind them, and Judah *shall*
c. 39. 28. *dwell for ever, and* Jerusalem *from*
Joel 3. 20. *Generation to Generation. The Lord*
will bring again the Captivity of his
Amos 9. *People* Israel, *and they shall build the*
14, 15. *waste Cities and inhabit them, they*
shall plant Vineyards, and they (not
their enemies) shall drink the Wine;
they shall make Gardens, and eat the
fruit

fruit of them, and they ſhall no more be pulled up out of their Land which the Lord hath given them. The King of Iſrael, *even the Lord ſhall reign in the midſt of them, and they ſhall ſee evil no more.* The wicked inſulting enemy ſhall *no more* paſs through them, but ſhall be utterly cut off. The Lord will ſmite all the People that have fought againſt *Jeruſalem*, with this ſore plague: *Their fleſh ſhall conſume away while they ſtand upon their feet, and their eyes ſhall conſume away in their holes, and their tongue ſhall conſume away in their mouth; and there ſhall be no more the* Canaanite *in the Houſe of the Lord.*

Zeph. 3. 15.
Nah. 1. 15.
Zech. 14. 12.
21.

I might yet further encreaſe the number of Scripture Arguments, and Evidences to demonſtrate this aſſertion, that *Iſrael* and *Judah* ſhall be one Kingdom *in the latter days*, in their Ancient Land, and the Territories thereof greatly magnified and augmented, that they ſhall be a holy and ſpiritual People; honoring, worſhiping and reverencing the *Meſſiah*,

Meſſiah, our bleſſed Lord Jeſus, their King, and ours. That Land of *Canaan*, as theirs by right of donation from God, was taken away for their rebellion againſt him. But when they ſhall return to their obedience, what ſhould hinder, but that they ſhould inherit their ancient patrimony before any other Nation in the World? it is their right; if God pardon them and command them to return, who ſhall detain their poſſeſſions? Furthermore that the Church of God united iuto one body, both of *Iſrael* and the *Gentiles* ſhall enjoy ſurpaſſing peace, plenty and proſperity in the beauty of Evangelical Ordinances for a long ſucceſſion of years, even till the time of the Son of Mans coming to Judgment. But I ſhall wave any more enlargement at preſent upon this Subject, humbly adviſing perſons to take heed of applying theſe and other Ancient Prophecies to the ſolution of the *Babylonian* Captivity, and thereby to contract and narrow the exuberant and reſplendent Mercies of God

*Dan.*7.10.
*Rev.*20.11

God to *Iſrael* and *Judah*, ſince the Apoſtles, both *Paul* and *Peter* in the Acts, and in the Epiſtles apply thoſe Texts to the times of the *Meſſiah*, concerning *glorious things ſpoken of* Zion *the City of God*, which were never yet accompliſhed, either before or ſince the Incarnation of our bleſſed Lord *to this very day*. Neither do I ſee how any rational man can make any proper and genuine ſenſe of the Prophets, nor deduce any conſequencies from them, but ſuch as tend to confirm what we have treated on in ſeveral arguments, to prove and demonſtrate that there is a great glory coming on, for the Church to enjoy *in the latter day*. I ſhall for a *Coronis* to the foreſaid deductions, preſent ſome Scriptures of the Old and New Teſtament in their orderly ſeries, reflecting ſtrongly upon this Truth, which would require ſome Interpretation, and then might lye fair for application to this point of the Reſtitution of *Iſrael*, and the wonderful ſplendor of the Church in the cloſe of times, in all places where the four Monar-

Monorchies have obtained from *India*, to the *Atlantick* Ocean; and how far further the Church shall bear sway among the Heathen from Pole to Pole, is not for us distinctly to amplifie, till holy Scripture doth enable us by future manifestations of some dark places, together with admirable Providences, commenting by event.

Restitution of ISRAEL.

Numb. 24. 7, 17.
Deut. 32. 43.
Psal. 68. 22.
69. 32, 33.
110. 2, 3.
Song 8. 10.
Isai. 2. 2.
9. 7.
11. 11.
14. 2.
30. 21, 22.
33. 9, 17, 20.
Isai. 41. 15.
43. 1, &c.
49. 16, 17.
51. 1, 2, 3.
65. 17, &c.
66. 12, &c.
Jer. 3. 17, 18.
30. 3.
33. 6.
50. 19.
Ezek. 16. 61.
20. 34.
37. 21.
Ezek. 39. 21, 29.
40. *to the end.*
48.
Dan. 12, 13.
Joel 2. 28, &c.
Amos 9. 8.
Obad. 15.

Mic.

Mic. 7. 7.
Zeph. 3. 8.
Hag. 2. 22.
Zech. 2. 9.
9. 9, &c.
10. 10.
14. 1, &c.
Mat. 23. 39.
24. 30, 34.
Luk. 21. 24.
Act. 3. 19, 21.
Rom. 11. 25.
2 *Cor.* 3. 16.
2 *Thes.* 2. 8.
Hebr. 8. 8, &c.
2 *Pet.* 3. 8, 13.
Rev. 16. 12, 16.
21. 3, 24.
22. 2.

These and the like Scriptures were they discussed and opened, might by their mutual interviews, shining upon each others faces, exceedingly both confirm and illustrate the preceeding truth. But I shall rather proceed to answer some few objections, and tend to a period.

1. There is one, who as to the return of the 10 Tribes, objects the concession of liberty by *Cyrus* unto all the Tribes to return, and therefore 'tis probable they did return. *Obj.* 1.

Ans. There's no consequence from leave and power of returning to the act *Ans.*

act of returning. Besides I have cleared out of *Josephus*, that they did not return with *Judah*: whereof amply before.

Obj. 2. The ten Tribes did not commit so great a sin as the *Jews*, in killing our Lord, and therefore 'tis not probable that they were punisht with a sorer judgment of so durable and irreducible a Captivity to this day.

Anſ. There seems no good consequence in that Argument: since the sovereign God may variously punish for reasons best known to his own infinite and secret wisdom. *His Judgments are unsearchable, and his ways past finding out; and who may dare say to him, what dost thou? All the Inhabitants of the Earth are reputed as nothing. He doth according to his will in the army of Heaven, and among the Inhabitants of the Earth, and none can stay his hand, or say to him, what or wherefore dost thou fashion the Clay into Vessels of honour, or dishonour?*

Rom. 11. 33. *Job.* 9. 12. *Eccl.* 8. 4. *Dan.* 4. 35. *Isai.* 45. 9.

Obj. 3. The Scripture speaks of 12 Tribes after the first return, and there-

fore they did all return out of Captivity.

Anſ. 1. There were ſome out of the Tribes of *Iſrael* that upon *Jeroboams* revolt from the Houſe of *Judah* did come up to *Jeruſalem* and 'tis very likely many of them might continue among the Tribes of *Judah* and *Benjamin* to enjoy pure Worſhip. *Anſ.* 2 *Chr.* 11. 3 12. 1, 6. 15. 8. 24. 5.

2. All *Iſrael* was not carried Captive by *Salmanaſſer*, as appears by the Paſs-over in the time of *Hezekiah*, and *Joſiah*. *Anſ.* 2. 2 *Chr.* 30. 6. 11. 35. 17.

3. Some of various Tribes might be mixt with *Jews* in their Captivity, and ſo might alſo return in their reduction. *Anſ.* 3.

But the Queſtion is about the whole or main body of the Nation or 10 Tribes, which as yet never returned to this day, as I have ſhewed before.

As to that ſurmiſe about the diſagreing Catalogues in *Ezra* and *Nehemiah*, as if the 11 or 12000 ſupernumerary, were of the ten Tribes of *Iſrael*, its but a ſlender conjecture. Learned *River* on *Hoſ.*

11. 10. says there's no mention of the return of the *Israelites* in the Catalogue, which certainly had not bin omitted, if the fulfilling of so great a Prophecy had bin placed in that return; for the Catalogues were such as *Nehemiah* and *Ezra* might find in different registers. *I found* saith *Nehemiah*, a Register of their Genealogies, and thus I found written in them: and some being not found in the Register were put from the Priest-hood, *till there should stand up a Priest with Urim and Thummim:* which the *Jews* observe to have bin a constant defect under the 2d Temple. But when the great High-Priest shall arise, the true *Zadok*, the *Priest of righteousness:* then such things may be further discovered *in the latter days, who shall sit as Priest upon his Throne, and a Prince for ever.*

Neh. 7. 5.

Ezr. 2. 62.

Zech. 6. 13

But as to the different Registers, we must have more reverence, than to think that the Word of God is contradictory, or to be supplied by a waterish conjecture: for 'tis evident

dent the Texts treat of the Genealogies of *Judah* and *Benjamin*, yet as an Hiſtorian, ſo might the Penman relate what he found in this or that Regiſter. If the Rowles were mutilous or careleſly kept, and the orders of names inverted and confuſed, yet the Sacred Hiſtorian (*liberat fidem*) wrongs not the truth, when he faithfully relates what he found, though the Regiſter might be faulty: and thus the Evangeliſt *Luke* giving in a Catalogue of our Lords Progenitors, tells us that what he ſet down was, ὡς ἐνομίζετο as they were ſupputated or recounted in the *Jewiſh* Records. Not but that we ought to have great veneration for the truth of that Regiſter, becauſe it highly concerns the verification of our Lords procedure of the lineage of *David*. But when a Relator teſtifies, that he found ſuch a Genealogy in the Records or Books of account, and can juſtifie it by ſufficient Witneſſes; we can proceed no further, and ſo it is with the various Roles of the *Norman* Gentry out of *Battel-Abby*: *Luke* 3.23.

The Historians of the *Norman* or *English* Nation, assert no more than they found in the Parchments which they viewed. Let's go to another objection.

Obj. 4. *Ob.* 4. But some may say, Doth
Is. 24. 20. not the Prophet *Isaiah* threaten the Earth or Land (*i. e.* of *Judah*) that it shall fall and not rise again;
Ezek. 16. 55. and doth not *Ezekiel* assert, that when *Sodom* and *Samaria* shall return, then shall *Judah*? implying, as if they should never return more: and doth not the Lord declare by
Hos. 1. 6. *Hosea*, that he will no more have mercy upon the House of *Israel*, *but utterly take them away?* and by
Amos 8. 2. *Amos*, *That the end is come upon the People of* Israel, *and that he will not again pass by them any more.*

Ans. *Ans.* That Gods comminations or threatnings have always a secret label at the foot of the flying Role, *ni resipuerint*, unless they repent. Thus the Lord proclaims to all *Israel* by *Moses*,
Deut. 30. 1, 2, 3. that if they shall return to their Lord their God, among all the Nations, whither

ther they are driven: *That then the Lord will turn back their Captivity, and have compaſſion upon them*, and then promiſes yet more poſitively to them: *That the Lord will circumciſe their hearts, to love the Lord with all their hearts, and they ſhall return and obey the voice of the Lord*, and more expreſly by *Ezekiel*, *That the Lord will take them from among the Heathen, and gather them out of all Countries, and bring them into their own Land, and ſprinkle clean water upon them, and give them a new heart, and a new ſpirit, and they ſhall dwell in the Land he had given to their Fathers, and be his People; and he will be their God.* Nay in the ſame Prophet *Iſaiah*, the Lord graciouſly promiſes, *That after many days they ſhall be viſited, and the Lord will reign in Mount* Zion, *and in* Jeruſalem, *and before his Ancients* (i. e. the Elders) *gloriouſly.*

v. 6, 8.

Ezek. 36. 24.

v. 28.

Iſ. 24. 22.

As for the compariſon to the ſtate of *Sodom*, and the lake of *Aſphaltites*, we may remember that it was *Lot*'s habitation before the fiery

luge, and that on the South-East, East, and North-East parts of the Lake, were the Countries of *Ammon* and *Moab* the Children of *Lot*. Now it is expreſſed that the Lord will return the Captivity of *Ammon* and *Moab in the latter days*; but they ſhall be ſubject to *Iſrael*, and under their Dominion. *They ſhall lay their hand upon* Edom *and* Moab *and the Children of* Ammon *ſhall obey them*, and God will give the Territories of thoſe Countries to his People for Daughters, *i. e.* for leſſer Citys; but not by their Covenant, *i. e.* to an equal glory and eminency: And further by *Zephany*, *that the Remnant of his People*, i. e. which ſhall return out of Captivity, *ſhall poſſeſs them*.

Jer. 48. 47 49. 6.

Iſ. 11. 14.

Zeph. 2. 9.

As for *Sodom*, the Prophet *Ezekiel* foretels, that it ſhall be healed *in the latter days*, by the River that ſhall come forth of the Houſe of the Lord: wherewith agrees the Prophet *Joel*, when he foretels thoſe Sanctuary-waters to run through the Vally of *Shittim*, *i. e.* the Vally of *Jordan*

Ezek. 47. 8

Joel 3. 18

Jordan and *Sodom*, which was near to *Abel-Shittim*, in the Plains of *Moab*, one of the laſt Stations of the Children of *Iſrael*, when of old they were entring into *Canaan*. Of thoſe living waters, *i. e*, Sanctuary-Ordinances, does the Prophet *Zechary* alſo treat, when he prophecies that part of them ſhall run to the former or Eaſtern Sea, *i. e.* the Sea of *Sodom*: when *Fiſhers ſhall ſtand upon the Brink of it from Engedi to Englaim, i. e.* both on the Weſt-ſide in *Judah* and at *Agalla*, on the Eaſt ſide in *Moab* to fiſh for Men with the Nets of the Goſpel, though ſome South remnants towards *Edom* ſhall remain *marſhy and miry, and given to Salt, and not be healed*: for the Inhabitants of *Edom*, the Prophets every where teſtify, ſhall never return. Though *Egypt* and *Aſſyria* ſhall be bleſſed *in the latter day*, together with *Iſrael*, yet *Edom* for his old hatred ſhall never riſe to be a People more, but their Land put in Subjection to *Iſrael*.

Zech. 14.8

Ezek. 47. 11.

Jer. 49.13
Ezek. 25. 14.
Joel. 3.19
Obad. 18.
Iſ. 19.25.

Obj. 5. One *Objection* yet remains among some: That all the Scriptures about the return of *Israel* are to be interpreted of the true and spiritual *Israel*, the Church of God, and if they have any relation to natural *Israel*, we are to conceive it of such, as are scatterd and mixt among the Nations; and there in those stations and places they may have some conversion to Christ, but not as a distinct people in order to reversion to their Old Land.

Ans. *Asserenti incumbit probatio.* They assert a point contrary to the general consent of the Primitive Saints and Churches, and the confessions of the Reformed Countries; and therefore they should be tender of being overpositive. Its good to be very modest in a case when persons dissent from the Body of the Church of Christ in all Ages: since 'tis far more probable, that the Spirit of God doth influence and guide the whole Flock of Martyrs, Confessors and holy Teachers, rather than some few here and there in points opposite

oppoſite to the general ſenſe of Gods holy People, that have oppoſed the falſe Antichriſtian Synagogue in their Generations.

I might therefore refer to the ancient and modern writings on this Subject, and intreat them to conſider the 8 arguments which I have urged from Scripture. But I ſhall add a few reflections more upon this point, and draw toward an end.

1. Theſe promiſes about *Iſraels* Reſtoration, cannot be genuinely interpreted of a ſpiritual *Iſrael* among the Nations; ſince there is a manifeſt diſtinction between *Iſrael* and the Nations in many of thoſe promiſes, which are before cited and applied ſo by the Apoſtle. 1. *Act.* 26. 7. *Rom.* 11. 25.

2. Becauſe the Spirit of God ſeems to ſpeak of, and aſſign ſome ſpecial comfort and joy to natural *Iſrael*, under their devaſtations and diſperſions, as to a diſtinct and particular Nation; which in due time is to be recalled out of thoſe plunges and miſeries. Now what ſpecial comfort can ariſe as to *Iſrael*, 2.

diſtinct

distinct from other Nations, if such Promises are to be understood of a
Is. 19. 25. *Deut.* 32. 43. spiritual and mystical *Israel*, as that in *Isaiah*; *Blessed be Egypt and Israel and Assyria my People. And again, Rejoyce O Nations with my People*, &c.

3. 3. Because the glory of that Nation is expresly declared to be super-eminent and transcendent above all other Nations, both for spiritual and temporal felicity; and that all Nations shall come up, that is, by Embassadors and Messengers, bringing Presents to them. The Kings of the Nations shall bring in their glory thither, and shall walk in the same spiritual light, as the Prophet *Isaiah* and *Zechary* and others distinctly mention it.

4. 4. Those sweet and ample Promises are sometimes mentioned, as distinctly applicable to that Nation
Zach. 12. 10. which pierced him.

Whereas 'tis said that under Gospel days, there is no priviledge asserted to the *Jews* more than to the *Gentiles*: We must understand as to the Doctrine of Faith and Eternal

nal Salvation, they are all one in Christ Jesus: Nor ought any to deem, that any of their old Typical Sacrifices and Services shall be introduced into Gods Worship at their Restitution; for they are all finally abrogated, and the Veil of the Temple rent in twain: So that those last splendid Chapters in *Ezekiel*, do only set forth Gospel and Evangelical Ordinances under the ancient Figures.

5. These great Promises are in several places set down with a contradistinction to their release from their first Captivity: as when the Lord says, *I will bring my People again from Bashan, and again from the depths of the Sea*, and that he *will set his hand again the second time to deliver his People*, &c. Now if the first Captivity were literal, and the first release from *Babylon* was literal, then there is a second release to be fulfilled in the like tenor. 5. *Ps.* 68.22. *Is.* 11.11.

6. It may be argued also from the distinctness of the times of *Israels* Redemption, besides the time of the restoration of the *Gentiles* from 6.

from their ſpiritual Captivity under Antichriſt, and under the *Turk*, which may appear more clearly from what I hope to ſpeak as to the diſtinct time of *Iſraels* Deliverance before the cloſe of this Tract.

7. We may infer this National Reſtitution of *Iſrael*, from thoſe Texts which mention many diſtinct places of their ſcatterings, as in *Elam* or *Perſia*, in *Aſſyria*, *Javan* and the Iſlands, *&c.* from whence as from all Quarters of the Earth they ſhall be reduced to their own Land. Now it ſeems very incongruous to aſſign a myſtical denomination to thoſe Countries and Cities of their various diſperſions. Such ſtrange and wonderful ſcatterings, as they, verify the ancient Prophecies; ſo have they happened to no other Nation under the whole Heaven that we can evidence: wherefore from all theſe conſiderations it ſeems very proper that there is ſome great and ſpecial glory, both in ſpiritual and temporal concernments, which ſhall accrue to National *Iſrael*, *in the*

7. *Iſ.* 11. 11.

the latter days, beyond the glory of their Anceſtors. Wherefore ſome have made this as unto the *Jews* a notable mark, ſince they are by divine Providence kept diſtinct from all other Nations in the midſt of their diſperſions. This Nation ſhall not paſs away, but is preſerved under ſome notable deſign of God for their good and welfare *in the latter day*: for though their ſtrange and admirable diſjoyntings and diſmembrings ly incumbent as a preſent curſe npon them; yet ſhall it in the end be turned into a glorious bleſſing. At which time when the Lord ſhall have formed his work upon *Zion*, and delivered the *Gentile* Churches into their glorious liberty, and reſtored *Iſrael* to their own Land, to worſhip our bleſſed Lord, according to his Goſpel Inſtitutions in *Emanuel's* Land, then will the times of bleſſedneſs ſhine forth in their radiant luſtre, propheſied of by holy *Doniel* the man of deſires, and thoſe 1000 years felicity to the Church treated of by the beloved Diſciple.

Ezek. 36. 11.

Mat. 24. 34.

Terry p. 130.

Jer. 24. 9.

Dan. 12.

Of

Of these blessed times the Primitive Church had great and illustrious knowledge, as being near to the Apostolical times and information. Let me give in some evidences before I finish this Paragraph. In the first place, *Justin Martyr* in his Dialogue with *Trypho* the *Jew*, is signally to be remembred, as being so very expres in this point of the glorious liberty of the Church for a 1000 years *in the latter days*; that he reckons them among the *Atheists* and wicked Hereticks of his time, who denied it: For, although *Justin*'s Text be corruptly read in our common Editions, yet 'tis evident by the question of *Trypho*, and the whole following series of *Justin*'s reply, that the aforesaid words are verily the genuine mind of that Author; since in the following lines he calls them [ὀρθογνώμονας καὶ πάντα κατὰ χριστιανοὺς] *Christians in all things Orthodox*, who in his days did assert it. To prove it, he cites the Prophets *Ezekiel* and *Isaiah* and especially the last, in these words, *For as the days of the Tree of Life,*

Just. Mart. *in dialogo cum* Tryphone *p.* 259. *Edit Commelin.*

Is. 65. 22.

so

ſo ſhall be the days of my People, as he reads the 22 verſe, and thus gloſſes upon it: *We underſtand that the thouſand years are deſigned by thoſe expreſſions in a ſecret Myſtery; for whereas it was ſaid to* Adam, *In the day that thou eateſt of the Tree, thou ſhalt dye: we know that he did not fulfil a* 1000 *years*, and then cites both *Peter* and *John* for the ſame purpoſe. But beſides that Primitive Martyr, *Jerom* alſo, though he frequently and teſtily enough, inveigh againſt it; yet in ſeveral places manifeſts, that it was the general notion of thoſe early and purer times. In his Comment on the 19th of *Jeremy*, mentioning this Kingdom, declares himſelf thus [*Quæ licet non ſequamur, tamen damnare non poſſumus, quia multi Eccleſiaſticorum virorum & Martyres iſta dixerunt*] 'Which things 'ſaith he, though we receive not, 'yet we cannot condemn, becauſe 'many Church-men and Martyrs 'have declared it. Again, on the 28th of *Iſaiah*, glancing at the ſame perſons, breaks forth into theſe words.

2 *Pet.* 3. 8. *Rev.* 20. 4.

words [*Quorum nequaquam sententia reprobanda est, dummodo spiritualiter hæc complenda & non carnaliter noverimus*] 'whose judgment 'is in no wise to be rejected; so be 'it, we acknowledge those things 'to be fulfilled spiritually, and not 'carnally. But in no place doth he more copiously mention (that I remember) the maintainers of this truth, than in his Preface to the 65th of *Isaiah*, where he acquaints us, that among the *Latin* Fathers, *Tertullian*, *Victorinus*, *Lactantius*; and among the *Gracians*, that I may pass by others (says *Jerom*) *Irenæus* Bishop of *Lyons*, were of this apprehension. Against whom *Dionysius*, Bishop of *Alexandria*, wrote sharply, but *Apollinarius* answered him in two Volumns: [*Quem* (says our *Bethlemite*) *non solum suæ sectæ homines sed & nostrorum in hac parte duntaxat, plurima sequitur multitudo*] 'whom, not only persons of 'his own way, but a great multi-'tude also of ours do follow, on-'ly in this particular. And therefore presages great opposition to him-

himſelf in reſpect to his followiug notes upon the 65 and 66 Chapters of *Iſaiah*. 'Since, (as he ſpeaks a 'little before [*multorum veterum Opinionibus contraire videbimur*] 'we 'ſhall ſeem to contradict the ſenti- 'ments of many of the Ancients. I might produce other Citations from his Comments on *Hoſ.* 1 and 2. and *Micah* 2, *&c.* but forbear to enlarge. Let us hear what *Auſtin* ſpeaks to it in his Book of *the City of God* [*Quæ Opinio eſſet utcunque tolerabilis, ſi aliqua delicia ſpiritales in illo Sabbato affuturæ ſanctis per domini præſentiam crederentur. Nam etiam nos hoc opinati ſumus aliquando*] 'which apprehenſion (ſays he) 'however might be tolerable, did 'they believe any ſpiritual joys to 'attend the Saints from the Preſence 'of the Lord, in that Sabath: for 'even our ſelves have ſometimes 'bin of this perſwaſion. But good *Auſtin* might have reflected upon many Scriptures, and ſeveral of the Ancients holding out a greater meaſure of holineſs as well as external felicity, to be the portion of

Augnſt *de Civ. Dei. l.* 20. *c.* 7.

thoſe

those happy times of the Church.

By these Citations (and others that might be produced) we may clearly perceive that multitudes of holy and learned Persons in *Asia*, *Europe* and *Africa* entertained this Doctrine for Scripture truth in the Apostolical and purer Age of the Church. But as the Man of Sin did gradually ascend the Chair of Infallible Iniquity: So among other blessed truths this also containing an illustrious Branch of Christ's Kingly Office was daily neglected, slighted, oppressed, and almost extinguished by the smoaky fumes of the Bottomless Pit, yea, at last they came to that heigth, that Pope *Leo* the 10th in the 19th Session of his *Lateran* Council Decreed: *That none should presume* (among other things) *to preach of, or assert the coming of Antichrist*, lest that grand Imposture should be more discovered.

Coranz. p. 277.

But his own Canon Law hath lighted such a Torch to reveal and detect him to the World, that all the Lungs of *Europe* are not able to blow

blow out, and 'tis expreſt thus: [*Siquis, &c. per ſeditionem vel præſumptionem, aut quolibet ingenio electus, &c. perpetuo Anathemate, &c. abjiciatur ſicut Antichriſtus, Invaſor & Deſtructor totius Chriſtianitatis, &c.*] 'If any man be choſen Pope 'by ſedition, preſumption, or any 'other artifice, let him be caſt away 'as Antichriſt, an Invader and De'ſtroyer of all Chriſtianity, by a 'perpetual Curſe. And again, [*Siquis pecunia, vel gratia humana, vel populari ſeu militari tumultu, ſine concordi, &c. electione, &c. Cardinalium, &c. non Apoſtolicus, ſed Apoſtaticus habeatur*] 'If any be cho'ſen by mony, Simony, or favour of 'men, or by Popular or Military 'Tumult, without the concording 'Election of the Cardinals, &c. let 'him not be eſteemed Apoſtolical, 'but Apoſtatical. Let then the whole World judge by their own Decrees, what they are, that ſit in the *Roman* Chair, but Antichriſtian Enemies to the Church, who have bin the great oppoſers and oppugners of this Truth: Yea, we may hence

Decreſt. deſt. 23. c. 1. p. 138. Romæ 1582.

D. ſt. 79. c. 9. p. 503.

hence discern to what Genealogy they are to be referred who wipe off the Apostolical Characters from this Man of Sin, and *expunge* the ancient and modern Expositions of *Daniel* and the *Revelations*, unless conformable to *Alcasar* and *Grotius*; by whose leave the Glory of the Church must coextend with the horrible darkness of Popery; and the rising of the light of the Gospel in *Luther*'s days must tend to a coincidency with the rise of Antichrist in their supposed latter times; *Apage ineptias & quisquilias!* away with those trifles, since the Church of Christ hath already past far the greater time of her exile-estate in the Wilderness under Antichristian Tyranny, and is very near the time of her glorious return to the splendor and Dignity prophecied by the Holy Penmen, as might be evident by several Scripture-Characters, were it the present business, which is to treat of the Return of the ten Tribes, and the glorious estate of whole *Israel*, shortly to be introduced upon the Stage of the World, which

which leads me to a ſober and ſubmiſſive inquiry into the fourth and laſt particular.

Queſtion. 4. *Concerning the time of the Return of* Iſrael.

As to this point I ſhall deſire to proceed with all tenderneſs, modeſty and ſobriety: both in reſpect unto the Judicious in preceding Ages, as likewiſe to the obſcurity of Prophetical Scriptures, and alſo as to carnal Mockers, that cry out like them in *Peter*, *Where is the Promiſe of his Coming?* This is certain, theſe glorious times ſhall come, the Prophecy will not lye, and likewiſe that upon the long duration of Antichriſt, and his waining, withering State ever ſince the days of *Luther*, and likewiſe to the ſtop that ſeems to be put by Providence to the furious progreſs of the *Ottoman* Power; who ſeems not likely to paſs much beyond the bounds of the Eaſtern Empire, but rather of late years is declining; and becauſe of the years of the *Gentile* World, draw- 2 Pet. 3. 4.

drawing on toward their consummation, that these blessed times are not far off. Let it suffice to give in some general notes and reflections on what Scripture hath hinted, for exercise of industry and meditation.

1. The first more general note of the time, may be gathered from the destruction of the *Turk*; who by some learned Expositors is thought to be signified by the second Wo-Trumpet. But this 2d Trumpet expires as to its Warlike Alarums by and by, upon the resurrection of the Witnesses. Now the *Turkish* Empire is one great remora, or stop to the *Jews*, and all *Israels* inhabitation in their ancient Territorys, and seems upon good and probable grounds to be the *Gog* and *Magog* in *Ezekiel*, who is to be destroyed upon the Mountains of *Israel*. If then, we can but moderately state the finishing of the 2d Trumpet, we may in some latitude attain the times of *Israels* Return, whereof in the third Note.

Rev. 11. 14

2. The

2. The ſecond general note, may be taken from the time of the pouring out of the 6th Vial upon *Euphrates*, *i. e.* upon the *Turkiſh Aſſyrian*, whoſe frontire Cities ly upon that River; *that the way of the Kings of the Eaſt may be prepared*, *i. e.* the ten *Tartarian* Princes who are the race of the ten Tribes of *Iſrael* near the *Caſpian* Sea, as the learned *Dr. Fletcher* in his preceding Treatiſe hath endeavoured to clear. Now could we evidently ſtate the time of the commencement of the Vials, & the duration of each as to the time of their pouring out, we might arrive to ſome evidence in this point. Thus far I humbly conceive that none of the Vials are yet poured out, nor will be till the Reſurrection of the Witneſſes is paſt, and ſeem to be contained under the 3d Wo-Trumpet: For the 7 Angels with the 7 laſt Plagues, come not out of the Temple till it be opened, and the Ark of the Teſtimony, ſeen in the manifeſtation of pure Worſhip in *Europe*. But the Temple is

Rev. 16. 12

v. 1.

v. 19.

not opened till after the resurrection of the Witnesses, and the third Wo sounding in the World, when the Witnesses shall be risen, and the Kingdoms of the World begin more visibly to become the Kingdoms of Christ, and the Nations begin to fume with anger at he approach of the Wrath of God, then may we expect the effusion of the Vials in their distinct order.

The third note, is more precise and express, and may be collected from the time of the duration of
Rev. 9. 15. the second Wo in its greatest terror and splendor: For the 200000 *Euphratean* Horse-men are prepa-
1 y. — 360 red for an hour, a day, a month and
1. m. 030 a year; which if it be calculated
1 d. 1 from the grandeur of the *Ottoman*
1 h. 0 Family, forcing their inroads upon
391. the *Grecian* Empire, *Anno* 1300 and so forwards; this computation hands us to the year 1691, or thereabouts: Or if we should calculate the 2300 years of the *Psalmoni*, from the taking away the daily Sacrifice by *Nebuchadnezzar* at the destruction

tion of the firſt Temple, unto the renovation of pure Worſhip in the latter days; this conſideration will lead us to the year of our Lord 1712, or thereabouts, as I have mentioned in a little Tract of the Viſion of the Myrtle Grove in *Zechary*.

4. But the moſt appoſite and proper time which concerns *Iſrael* more eſpecially when *Daniel* ſhall ſtand in his lot at the end of the days is that computation of the beloved Prophet who lays the *radix*, the root or Epocha of the numeration of his 1290 years, from the taking away the daily Sacrifice, and that at the end of thoſe times *his* People ſhall be delivered. But if you take it from *Nebuchadnezzar*'s or *Antiochus*, or *Titus*, or *Julian*: the times as to all thoſe roots will be expired, and no deliverance accompliſhed, and therefore we muſt take another more auſpicious and genuine foundation for the decurrency of this number, and moreover ſince the ſame Prophet mentions *the time, times, and the half*, in the ſe- 4. *Dan.* 12. 11. v. 1.

venth verſe, which is frequently affixed both by *Daniel* and *John* for the duration of the laſt head of the fourth Monarchy. I humbly conceive, that his 1290 years, do conjointly initiate with *John*'s 1260, inſomuch that they ſeem to point at this, that 30 years after the conſummation of the power of the Papal Empire, (for he may prolong his life ſome time after his power τὸ ποιεῖν to do any great Exploits, ſhall be finiſht) I ſay, 30 years after, we may expect the dry bones in *Ezekiel* to begin to come together, and by degrees through many ſtraits and diſtreſſes in the deflux of ſeveral years, at length attain their promiſed glory and happineſs: for at firſt they may come up from the ſeveral Corners of the Earth, toward their own Land *cum animo ſacrificandi*, with thoughts of building the Temple, and reſtoring their Old Worſhip; which never will be, for God hath aboliſhed all that pedagogy, in the ſuffering of Chriſt, but they may come with great expectation of a temporal

Ezek. 37.7

glory

glory under the *Messiah*: and when they are at the height of their expectation, they shall be most miserably torn; *Jerusalem* taken, the Houses rifled, the Women ravisht, and half carried out for a new Captivity: then will the Lord set his feet upon the Mount of *Olives* for their deliverance: *Then a Saviour shall come upon Mount* Zion, *to judge the Mount of* Esau, *i. e.* the opposite enemy, *and the Kingdom shall be the Lords.* *Zech.* 14. 2. 4. *Obad.* 21.

But to repair to the connexed *Epocha* of 1290 to initiate and begin 1260: we must infer, that since all the forenamed roots of numeration are past, without deliverance either to *Gentile* Churches in *Europe*, or to *Israel*, that we are to spring another rise, and that is from the taking away of the Gospel-Sacrifice of pure Worship, by a new *Babilonian* Monarch, by a second *Antiochus*, by the grand Antichrist, who setting in the Temple of God, as God, hath introduced most horrible pollutions and defile- *Dan.* 12. 11.

ments in the Evangelical Worſhip. Now this Prince of Sin, aroſe gra-
Rev. 17. 12 dually together with the ten Kings, from the year 410, when *Rome* was
2 Theſ. 2. 7, 8. taken by *Alaricus*, and continued increaſing and waxing in his grandeur and power till that was taken away, which hindred his revelation in the World, which was the *Roman* Empire. But the *Roman* Empire drew its laſt gaſp, and was finally and totally extirpated in the year 476, Thus divine Providence doth uſually perform its mighty works gradually, by diſtinct intervals of progreſs: which leads us to a conſideration of a περιοχή, or compaſs of years contained within the latitude of 66, from the year 410 to 476 in which year *Auguſtulus* was depoſed; So then, if ye add the 1260 years; we ariſe to 1736. About which I am verily perſuaded that the great Myſtery of the ruine of Antichriſt will be amply manifeſt, and viſible upon the face of the earth: and foraſmuch as the ten laſt *Ceſars* were rather *Ceſarculi*; ſome appointed from the Eaſt, and

ſome

ſome riſing out of their mutual combuſtions, and that the *Roman* Territory was exceedingly diminiſht, & cut ſhort in *Italy* by the *Goths*. We may indeed look upon the *Roman* Empire as good as ruined at the death of *Valentinian* the third, in the year 455, which by connection of the 1260 brings us to 1715: about which times the pre-conſideration of the ruine of the *Roman* Empire conducts to the expectation of great devaſtations and confuſions in the Papal. The fuller indagation of theſe periods belonging to another paper; I return to *Iſrael*, and *Daniel*'s computation of their times, by adding 30 years more to theſe 1260 therewith making up his 1290. So that if the 1260 do finiſh about 1700 or 1715, or at utmoſt in 1736, then 30 years after their expiration, and the great conflicts with the Papal powers in the Weſt will begin the ſtirs and commotions about the *Jews* and *Iſrael* in the Eaſt; if then to 1736 we add 30 more, they reach to 1766, the times of *Iſraels* gatherings from

their diſperſions and conflicts for their Country with the Nations and powers that may detain and obſtruct them; which times of diſtreſs and perplexity are determined to laſt 45 years longer: which anſwers in ſome meaſure to the Typical remembrance of the time from their ancient coming out of *Egypt*, till they were almoſt quietly ſettled in moſt parts of the Land of *Canaan*. If then we conjoyne theſe 45 years more to 1766 it produces 1811, for thoſe times of happineſs to *Iſrael*, *for bleſſed is he that waiteth and cometh to* 1335 *dayes*, to the conſumption and deſtruction of their enemies.

Dan. 12. 12.

Mic. 5. 5.

But how far further the finiſhing of the remainders of that *Aſſyrian* War (when 7 Shepherds and eight principal men alluding to the King of *Perſia* and his 7 great Princes or Counſellers of State ſhall be raiſed up for the defence of *Iſrael*) how far I ſay thoſe times may extend, and how long it ſhall be to utter abolition of the Papal remnants

nants after the 1260 days of his power are expired, that is, how long the Vials shall be pouring out upon him, his Throne and all his Adherents in the West, and upon the jurisdiction of his City, when the three parts only shall remain of his 10 Principalities, or how long it shall be to the utter ruine of the *Turk* in the East, and the deliverance of the *Græcian* Churches, and the subduing of all other powers that shall assemble and withstand the design of God in erecting the Kingdom of the Stone, cut out from the Mountains of Gods Decrees without hands of humane aid or power. I say, how far those times of the victorious success of the Church may be amplified and extended, is beyond man to dictate and determine. Neither do I yet clearly see by what texts of Scripture we can distinctly proceed to chain or connex the 1000 years glory of the Church in a compleat golden link with any former expiring currents of Prophecy, unless it be to the end of *Rev.* 16. 19.

Daniel's 1335, or the end of the Vials, and some other latent numbers not yet apparent to us in the surface of Scripture: neither may we be so bold as to build upon that notion of the house of *Elias* mentioned by that Learned Earl of *Mirandula* and others, for the continuation of the World in its state of misery and bondage for 6000 years according to the six days of Creation. It was a current Notion in the Primitive times among the Christians, applying that
2 *Pet.* 3.8. of *Peter*, *One day with the Lord, is as a thousand years*, as if so be it did pre-signifie the duration of the World, as I have before touched out of *Justin Martyr*, and that the word παλιγγενεσια, the resurrection of the World to a Sabbath of rest and glory and felicity doth reflect upon the seventh day wherein the Lord rested from his labours
Exod. 31. 17. and was refreshed, and then the eigth day from the Creation, for the resurrection of our Lord should presignify the Saints rising to glory and being for ever with the Lord in Heaven.

Let

Let these hints suffice at present, not willing to expatiate in gratifying our curiosity with conjectures that perhaps may not prove clearly scriptural. Let's study with the Apostle, φρονεῖν εἰς τὸ σωφρονεῖν καὶ μὴ φρονεῖν ὑπὲρ ὃ γέγραπται, to be wise to sobriety, and not surmise beyond what's written. Leaving the punctual particularitys of the timeing of Prophecies with the issues of Providence unto the Father in whose holy hands the signatures of all times are written. Let's be very thankful that our blessed Saviour hath so far indulged his Church, as to signify by his servant *John*, the duration of Antichrist, their last and principal enemy to be 1260 years, and that we may collect from evident Scripture proof that these years are well nigh expired. 'Tis a wonderful mercy, let's be highly thankful for this discovery and rejoice in *Zion*'s approaching glory.

Rom. 12. 3. 1 *Cor.* 4. 6.

The

The Conclusion.

Its now high time to fix a period to this inquisition and conclude with a serious reply to such as may demand, *Cui bono? To what purpose is this expense of time, and thoughtfulness?* Its like most of this Age may not reach those blessed times, If I should say, *pangimus Posteritati, we plant for Succession*, they'l return, the nearer those days approach, the brighter they'l shine.

Dan. 12.4. *When many shall run to and fro, and knowledge shall be increased:* But however they deal with Students in Prophecy: Let men forbear to teach the Spirit of God Wisdom: as if the Infinite Holy and Wise God must be instructed by their Cockle-shells, as one speaks in a Treatise by some assigned to

Bernard. *Bernard*: Sooner lade the deep Ocean than any of the least of the deep ways of God. He thought meet to write these things, and who art thou, vile worm, to say to him, *what dost thou?* He thought it wisdom

dom to dictate these excellent Mysteries to the Church: he gave the word, and many are they that publish it. He counted it a peice of his love and kindness to his Church to reveal his Counsels so long before the expiration of the Prophecys, and proclaims and pronounces them both wise and blessed that study them; then by the censure of the divine word, they must be fools and miserable wretches that neglect and contemn these Sacred Oracles. Of what spirit must they be that reflect upon the Counsels and Dictates of God? certainly very nefarious and impious: As he said in *Phœdrus*,

Rev. 1. 3. Rev. 13. 18 and 22. 7.

Ut putentur sapere Cœlum vituperant.
To seem very wise, will Heaven despise.

Such bold and arrogant Spirits, with what pride of heart do they arraign his Decrees, his Fore-knowledge, and his Holy Managements of the Affairs in Heaven and Earth! with what irreverence they *dare* to dive

Prov. 16. 4 dive into the depths of God, *Who hath made all things for himself, and the Wicked for the day of evil.* Neither are they leſs imperious about the Church of Chriſt, than the ſtate of particular ſouls in making Sanctions for Government in their Dictatorian Chair: Yea, and dare to pronounce an *Apage*, upon the Sacred Prophecies, as if needleſs to be ſtudied and ſearched into, and by conſequence needleſs to be written. But the Holy-Ghoſt avers, 2 Tim. 3. 16. that all Scripture *is profitable*, and that *whatever things are written, are* Rom. 15. 4. *pen'd for our learning*, that through patience and comfort of the Scriptures we might hope; and in particular, the Spirit of God proclaims them bleſſed and happy that read and meditate on the Prophetical Writings.

They muſt ſtand in Judgment before that great Maſter, whoſe Sacred Leaves they have contradicted and dare to affront his Meſſages, which have taken hold of their Fa- Zech. 1. 6. thers, and in due time ſhall find them out. Such are they upon whom the Vials

Vials are to be poured out, that blaſpheme his Name and his Tabernacles, *and them that dwell in Heaven*. But as to the Saints and ſuch as reverence the Sacred Oracles, theſe things are a great delight, and of choice uſe and benefit. *Rev.* 13.6.

(1) Since they are grounded upon the declarative will of God, its their duty and practice to pray for the iſſue of the Prophecies, which though terrible to their enemies are yet a promiſe to the Church. 1.

(2) To hope for and expect the happy day of the manifeſtation of the Sons of God, when the Creature that now groans under the Bondage of the wicked ſhall be delivered into their glorious liberty. 2. *2 Pet.* 3.13. *Rom.* 8.21.

(3) To rejoice in the glory of the Church that's coming, and delight in the duſt of *Zion*, mingling it with their tears, to cement her riſing Walls with triumph. 3.

(4) To ſuſtain the preſent exerciſes and troubles with faith, patience and joy, aſſuredly knowing, 4. *Rev.* 13.10 14. 12.

that

that these days of sin and sorrow hasten to a period. The ancient Patriarchal Church saw not our Lords Incarnation which their Children enjoyed. Our Fore-fathers saw not the revelation and consuming state of Antichrist, which we have beheld and the Generation
2*Thes.* 2.8. draws nigh, nay some it may be are already born, who may see a great part of his confusion, if not his final and total ruine. There are four great works upon the Wheel of Providence as yet to rowl over the World. The destruction of Antichrist. The Conversion of *Israel*. The Ruine of the *Turk*, And the glorious state of the Church
Mal. 1.11. from the rising of the Sun to his going down, when the Name of of the Lord of Hosts shall be great among the *Gentiles*, and in every place Gospel Incense of Prayer, and the pure Offering of daily Worship shall be presented to his Name, for his Name shall be great among the Heathen, saith the Lord
Heb. 11.13 of Hosts. Being then perswaded of the Promises, though we have not received

received them in full fruition, let's embrace them in our Bosomes, and help on those blessed days by fervent prayer, and comfort one another with these and the like words of the happy estate of the Church here for a season, and of her glorious Estate in Heaven for ever. 1 Thes. 4.

FINIS.